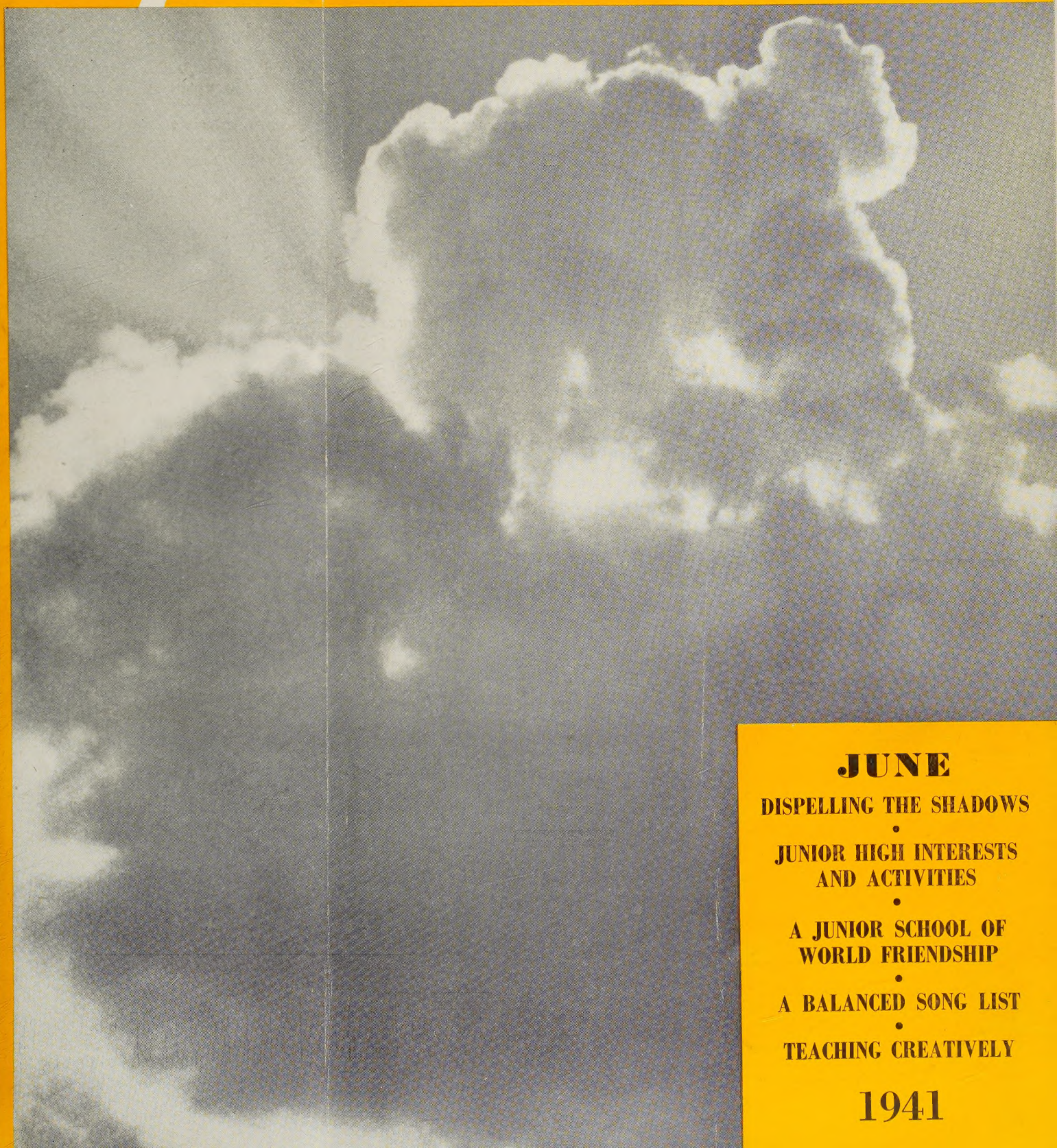
Baptist Leader

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY



JUNE

DISPELLING THE SHADOWS

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JUNIOR HIGH INTERESTS AND ACTIVITIES

•

A JUNIOR SCHOOL OF WORLD FRIENDSHIP

•

A BALANCED SONG LIST

•

TEACHING CREATIVELY

1941

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 3, No. 3 Published Monthly by The American Baptist Publication Society June, 1941

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This Month

■ Church picnics being what they are, and church leaders being the busy persons that they are, the suggestions in "Let's Go on a Picnic," pages 36 and 37, ought to prove especially welcome. See the suggestions for novel games and the hints at the number of things that the wide-awake picnic leader should keep in mind. Take the article with you when you start out in the morning and check from it occasionally to refresh your memory. Or take a hint from the opening paragraph and turn the games over to a committee of young people with tireless energies.

"A Balanced Song List," page 18, is just the sort of article that Children's Division Superintendents have been looking for to give them help in planning their music. Nan Heflin, out of a wide range of experience, shows what can be done in various situations.

Vacation school leaders! Elizabeth M. Finn (on page 19) is asking you, "Have You Chosen Your Vacation Church School Texts?" Even now, it may be a trifle late for you to be answering this question, so get busy on that article and learn what your particular school needs for a successful term.

Coming

■ We know that you will be as thrilled when you read *Dispelling the Shadows*, in this issue, as we were when we prepared it for publication. The triumphant first year of Advance is a challenge and an inspiration to build an even more successful second year.

Coming issues of BAPTIST LEADER will continue to feature the Advance. Workers' Conference suggestions will be published monthly, as will a full page of current Advance news. Then, in September, will come an issue full of help for church schools preparing for the new fall and winter season. There will be a full page of suggestions for launching the Second Year of Advance during Christian Education Week (Rally Week). There will be an article on new emphases in the Home Department. The number of enrollments in the Advance will be summarized by states. And a great deal more material to help all us Baptists to *continue Advancing!*

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Dispelling the SHADOWS

BAPTIST CHURCH SCHOOLS

THIS is the story of a Year, and of a great many persons and a great many groups with a job to do. It is the story of a Year that should have been much too brief when measured against that job, but a Year in which so much was done that it almost seemed that a modern Joshua had commanded the sun to stand still once more. For this is the story of the First Year of the Baptist Church School Advance.

The Year started, really, in May, 1940. That was the time when several thousand delegates to the Northern Baptist Convention first heard of the Advance, and were stirred by its challenge.

The word spread. Thousands of copies of *Somber Shadows* were broadcast across the Convention; tens of thousands of ministers and lay workers read its startling message and enlisted enthusiastically in the effort to "dispel the shadows." By October 6, 1940, when local churches officially launched the Advance, more than 2,000 such churches were enrolled. Today that figure is almost 3,500, comprising 70 per cent of our constituency!

Strange and wonderful have been the happenings of the Year. Reports began to filter in a few weeks after the launching — reports of whole churches and even communities infused with the spirit of Advance. A town parade in Connecticut. A public school census in Ohio and in New Jersey. Sermons on *Somber Shadows* preached in New York, Idaho, Maine, Kansas.

Church schools that for years had barely held their own suddenly began to grow spectacularly. A church that had had no conversions in several years now had forty. Boards of Trustees sat up nights wondering where to find room for suddenly expanded classes and departments. And under it all a strong, steady improvement in equipment, in teaching standards and methods, in study materials.

That Year — really only eight months since the actual launching in local churches — closed with the 1941 Wichita Convention. What the actual statistics of Advance are, no one knows — yet. But we do know that something tremendously vital has happened to us Baptists during that Year.

On the following pages you will find the story of Advance as it developed in ten churches. They are not necessarily the ten most successful Advance churches, but they do show what can be done.

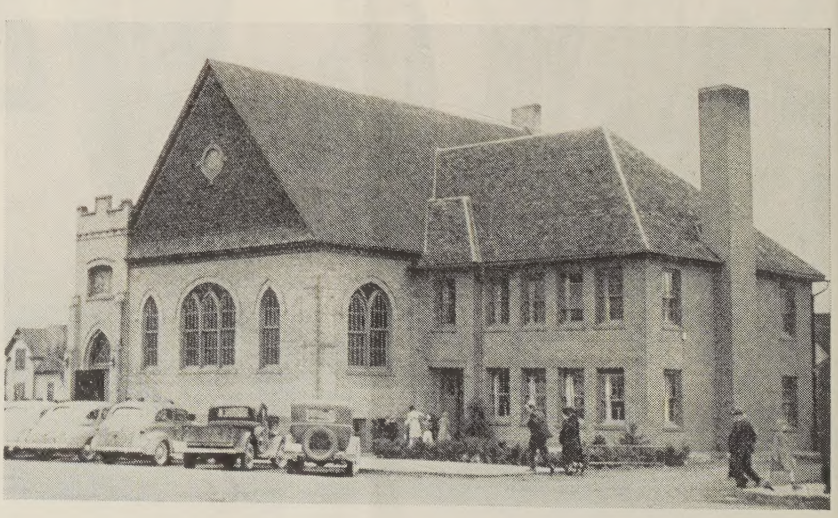
Every Baptist ought to read these stories. And every Baptist who does, we believe, will go to his own church encouraged and inspired, resolved that "what they have done, we can do also!"

Advancing

REACHING
TEACHING
WINNING
ENLISTING
TRAINING

CROWDED OUT!

Missoula's first change came after three months of Advance. By that time the Beginners Department had outgrown its quarters and had to be moved. To accommodate it, the high school and married couples' classes gave up their rooms and the pastor relinquished his study. Six weeks later the sighs of relief were heard no more: with forty-one children and five adults the Beginners were crowded again!



Missoula's success owes nothing to good luck. Mr. Rice and Mrs. Ray Rocene, superintendent, worked carefully and hard. Monthly conferences of the staff of twenty-five church school workers helped. So did a visitation campaign, covering months instead of days, and involving real visits rather than a door-bell-ringing, fact-finding census. Result: a 25 per cent increase in average attendance of the school within three months!

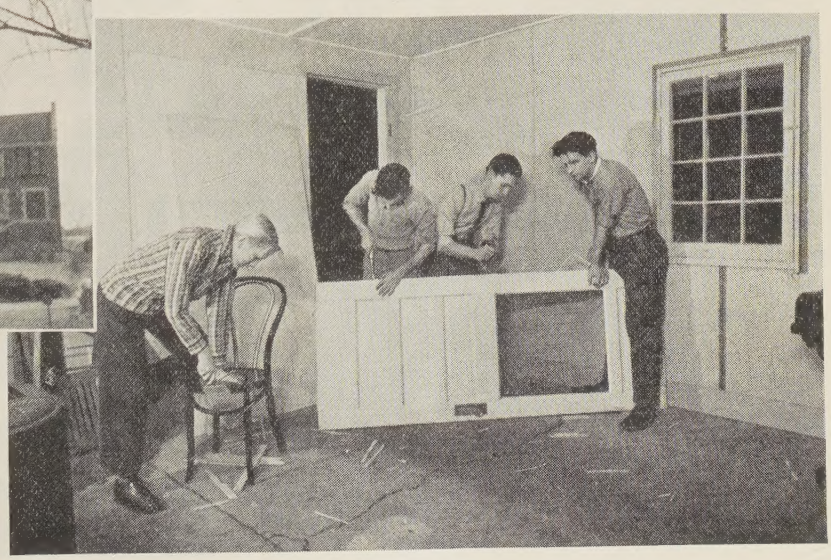
After four months of Advance, carpenters were set to work converting Missoula's unfinished attic into another classroom.

Dispossessed by Beginners, the married couples' class moved to the kitchen, but outgrew it in a few weeks and took over new attic classroom. Missoula has also started a new men's Brotherhood, with seventy-five men responding!

UNPREPARED for an influx of new members, many Baptist church schools found themselves literally crowded out after the Advance had taken hold. Two such churches were the First Baptist of Missoula, Mont., and the Grand River Avenue Baptist, of Detroit, Mich. The church school membership of Dr. Henry G. Weston Smith's big Detroit church is almost exactly three times Missoula's 221, but Dr. Smith found himself with just about the same problems as confronted the Rev. Herman C. Rice. As teachers and leaders bent every effort to work toward the five Advance goals, classes and departments outgrew their accommodations. Both churches had to resort to makeshift solutions, and neither church has yet managed to keep pace with the needs of its expanding school.

Detroit's Grand River Avenue Church is an $85,000 structure, but it is jammed to the doors. Three young people's Sunday evening groups (total attendance of 150), three young people's choirs, and a complete athletic and social program are parts of the Advance of this forward-looking church and church school.

To find room to meet, Grand River Avenue boys remodeled an old garage into a classroom. Young people of this school found an "unchurched" area near by, made a hundred calls in homes, established a thriving new mission church school.



EXPANDING!

When the architect showed plans for a new building to pastor Rowland T. Edgeworth and the leaders of the Redwood City church, there had already been a growth in attendance from 148 to 230, in thirty days! The school now is completely organized, with a monthly meeting for the staff of the whole school and another for each departmental staff. A training school is conducted annually. The new addition will cost about $15,000, and will provide space for 350.

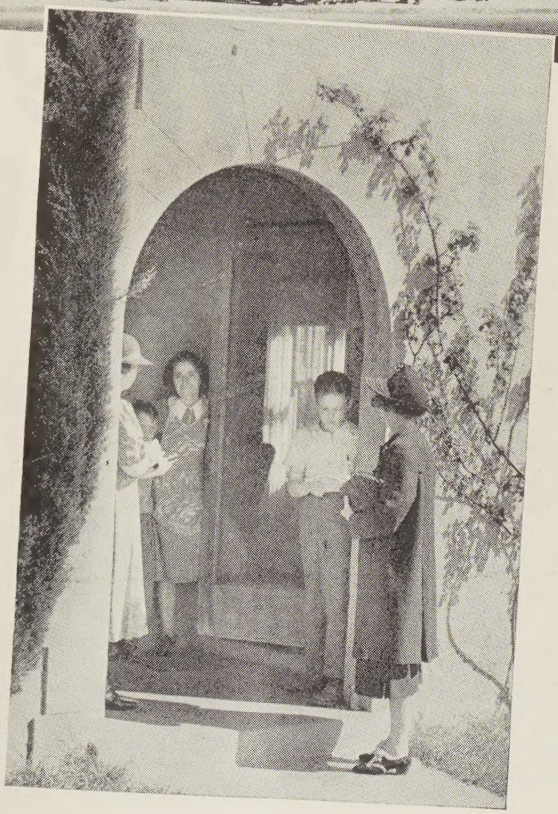
Redwood City's church services increased 20 per cent and its prayer meeting 30 per cent as a result of advance. Leaders envision a school of 500.

Each department has its regular worship period, conducted with reverence and effect. "We did not use any new methods," writes Mr. Edgeworth. "We simply obeyed, almost to the letter, instructions and outline given in the Advance Work Kit!"

A Sunday School Council, with regular meetings, guides the course of Santa Rosa's Advance. Members gave two months to study before launching Advance; sought to enlist whole church in effort; follows up all visitors.

Santa Rosa's attendance sky-rocketed from last year's average of 77 to 179 in five weeks. Pastor Thomas Beverly Marsh watched his own class grow from 7 to 43. Teachers attend *weekly* training class.

TWO of the Advance's most spectacular stories come from sunny California—from the First Baptist churches of Redwood City and Santa Rosa. Redwood City, facing the alternatives of building a costly addition to its plant or losing new pupils because of overcrowding, did not hesitate to expand physically. Santa Rosa, located in a business district with no near-by prospective constituency and facing discouragement and defeat, had faith enough to expand the boundaries of its concern to cover the entire city. In both cases, training and study and careful preparation came first, and in both cases spiritual expansion followed the physical.



Much of Santa Rosa's growth resulted from work of corps of visitors, who covered entire city "looking for children who do not go to Sunday school." As in all other Advance "success stories," Santa Rosa combined Advance program with training, consecration, and hard work!

Children and adults alike are picked up every Sunday morning by the "Pinehurst Community Baptist Church Special." The "Special" is the school bus, with the church paying costs, and it makes stops at Silver King, Smelterville, and Upper Pine Creek.

Into the BYWAYS!

Pinehurst's "Flying Squadron for Christ" stopped outside the church just long enough for this picture before starting on its Sunday afternoon visiting campaign. Each member of the squadron is equipped with a list of families in Shoshone County; visits are so successful that on a recent Sunday the choir could not find seats in the crowded church! February alone saw thirty-one new members, mostly young people and young adults.

A class of boys meets in the kitchen of pastor Ben William Jackson's home; there's no room in the church.

Mimeographed weekly paper is delivered to 500 homes in county by scouts before they start Saturday hike.

Young adult class carries on study of Montgomery translation of four Gospels in Pastor Jackson's living-room.

THERE is a story Jesus told, of a man who gave a great feast sending his servants out into the highways and byways to bring in all the guests they could find.

Something like that happened this year in two Baptist churches, widely separated geographically but very close in their concern for those in the byways.

The Pinehurst Community Baptist Church is the spiritual center of a mining area in northern Idaho. Its background is the towering grandeur of the Coeur d'Alene mountains. Scattered through these mountains are tiny mining centers, not large enough to support churches and Sunday schools. These were the byways for Pinehurst; now every Sunday morning a bus calls at each little settlement for boys and girls to bring to Sunday school.

The First Baptist Church of Granville is surrounded by flat Ohio farmland. Nevertheless, it found byways too, and now every Sunday sees Granville Baptists driving to lonely farmhouses where boys and girls wait to be brought in to Sunday school.

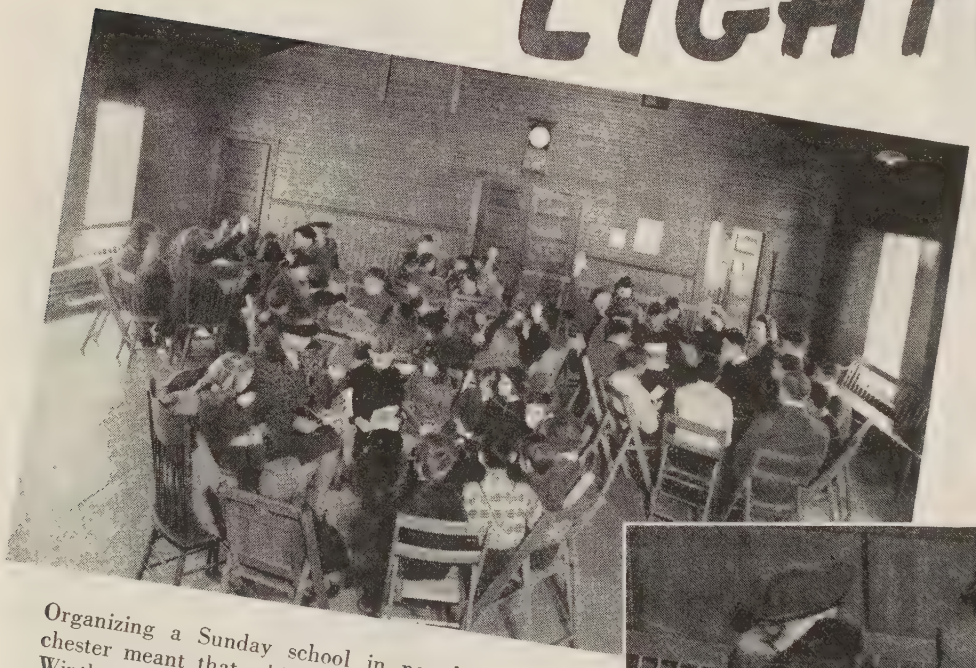
Junior church (11: 15—12 every Sunday) is big factor in success with children. Boys and girls do most of leading, guided by Mrs. Jackson.

Osburn is seventeen miles from Pinehurst, but Pinehurst leaders and youth conduct Sunday school and B.Y.P.U. there every Sunday.

Dr. Chester J. Oxley is pastor at Granville's First Baptist Church, and Dr. Leon Smith is church school superintendent. These two, with the other leaders, launched their Advance effort last June by arranging with Superintendent of Public Schools Herbert G. Spencer to make a religious census of public school pupils in September. Census showed many prospects along country roads, but written offers to call for children by auto brought no response. Then Dr. Oxley called in person at farm homes, made arrangements for motorist members to pick up children. Now six or more autos cover regular routes every Sunday, bringing in more than forty children. High spot was rainy morning when 280-pound Mr. Spencer and fourteen children all arrived in Mr. Spencer's Buick!

ONE of the fascinating things about the Advance is the way in which churches have adapted it to their own local situations. A church goes along, doing its best with the methods and program suggested by Advance literature. Then, perhaps suddenly, a possibility opens up that was not contemplated in the original Advance plans. And so another church goes about "lighting a new fire." On these pages are the stories of two such churches — small, white, frame churches — and of the "new fires" that they started in Michigan and Maine to the glory of God.

LIGHTING NEW



Organizing a Sunday school in near-by Manchester meant that white, slender-steepled East Winthrop (Maine) Baptist Church would not make a 10 per cent increase, but that did not stop the lighting of this new fire.

Average attendance in Manchester already is between fifty and sixty. Training class for teachers (right) is conducted by East Winthrop's pastor, Mildred Huffman. East Winthrop leaders helped workers in the new school to prepare curriculum, using Judson Keystone Graded courses throughout. Manchester now has B.Y.P.U. meeting Sunday evenings, too.

The Northville, Mich., Baptist Church, also devised new ways of Advancing. Here, as in many another church, visiting played an important part, but Northville visitors concentrated on building an Extension Department for their church school. First prospects were nonattending parents of church school pupils. Many such parents could attend neither Sunday school nor church, because of illness or the presence in the home of very young children. Northville's Extension Department brought them fellowship, and made possible study of the regular church school quarterlies. Then Northville's leaders looked about them for new opportunities.

FIRES!

Now the Northville Baptist Church conducts a monthly preaching service in near-by Eastlawn Sanitarium, for tubercular patients there. Dr. Howard R. Chapman, pastor, preaches to the patients as they line both sides of the corridor; then (left) a deacon and deaconess assist him to bring communion to patients who cannot leave their beds. Mrs. Winter, who is deaconess and superintendent of the Extension Department, was herself an Eastlawn patient at one time. Dr. A. B. Wickham, head of the institution, also assists. Thirteen patients are now enrolled members of Northville's Extension Department.

THESE FOUND

WHEN *Dispelling the Shadows* was first proposed, it was planned to build the story around the five Advance emphases: Reach, Teach, Win, Enlist, Train, telling under each the story of one church. The plan did not work out, because the successful Advance churches have not restricted their efforts to only one goal, but have emphasized all five. Consider this matter of "Win," for instance. It is the major purpose of every church to win individuals to commit their lives to Jesus Christ. Yet the churches that have won the most did not concentrate exclusively on evangelism; they built a balanced, well-rounded program. Almost every church mentioned in these pages has had that experience. That is the story, too, of Immanuel Baptist Church, of Long Beach, Calif., and Cowen Baptist Church, in West Virginia, on these two pages.

Immanuel's Workers' Conference agreed to enlist in the Advance two weeks after it was first announced. First step was Enlistment Week, which added thirty-five new members to the staff of workers. Thirty-seven workers enrolled in a study class during August. Then, in October, the Advance was launched. First step, the workers decided, was to improve efficiency of their church school.

Workers' Conferences during the year studied the Advance leadership course. A new system of records was installed. The whole school was classified and the Judson Keystone Graded courses adopted. Opening exercises were changed to worship services; equipment and physical plant were improved mightily at very little cost. All basic changes, with no great excitement, but see the results: Enrollment increased 15 per cent; attendance 23 per cent. Per capita giving in the school up 80 per cent; church attendance 35 per cent. Men of the church caught the spirit of Advance and organized a strong new men's class. And in one month alone (January) *twenty-two students took their stand for Christ!*

NEW LIFE!

Things were pretty slow in Cowen's little Baptist church. Attendance at church services was about eighty, and at church school, seventy-eight. Then Cowen's pastor, Esley Arthur, and superintendent, H. A. Burton, challenged church members and workers to take up the Advance. The results: an improved school and *forty-six conversions up to the end of March!*

Above are some of those who have committed their lives to Christ during Cowen's First Year of Advance. Average church school attendance this year has been ninety-five, an increase of 22 per cent. Two classrooms have been redecorated and the furniture painted. A choir has been organized, and presented a cantata at Christmas and a musical program at Easter. The pastor has organized a "divisionalized prayer service," for adults, young adults, and children, with a weekly total attendance of between sixty and seventy. And, inspired by a rapidly growing church school, Cowen is raising $1,500 to add three new rooms and do additional repair work!

but the world all the

Shadows over America
Shadows over the Home
Shadows over Youth
Has the CHURCH failed in its mission?
Is there a Shadow over the Church?
From BROKEN HOMES OFTEN ISSUE
Unhappiness
Unguided Youth
THE CALL OF DEATH

SO... INTO THE SECOND YEAR

NEW MATERIALS

This big list of new materials will be ready for your Second Year effort:

*1. Reprints of DISPELLING THE SHADOWS. The sixteen inspiring pages you have been reading, available at nominal price for widespread distribution.

*2. LANTERNS IN THE NIGHT, by Frank S. Mead. A book, in this well-known writer's best style, combining "how-to-do-it" suggestions for the whole year with the dramatic story of the First Year of Advance. Price. 50 cents.

*3. FIVE NEW POSTERS. Colorful and appealing, these new posters will be based on the five Advance emphases. Set of five, 50 cents.

*4. WIN ALL YOU TEACH. A new manual on evangelism in the church school, by Walter Bishop.

*5. SECOND YEAR SEAL for Participation Certificate.

6. CHRISTIAN EDUCATION WEEK MANUAL. Containing a wealth of suggestions for launching the Second Year of Advance in October.

*7. TWO NEW LEAFLETS, to join *Listen, Dad,* and the three other popular first-year leaflets.

*8. VOLUNTEER SERVICE BLANK. A new help in enlisting church members in church work.

9. KODACHROME SLIDE LECTURE. The second colorful, dramatic lecture in slides will be ready for showing by October 1. If your church has seen Lecture Number One, it will want to see this sequel to it. Make reservations through your state Director of Christian Education.

10. WORK KIT II. From churches all over the Convention have come words of praise for the original Work Kit that went to every enrolled church school. For that reason, Work Kit II also will be available, for one dollar, for the use of church schools in the Second Year of Advance. It will include the *essential items* for your work, at a price lower than what they could be purchased for separately. Work Kit II will include all of the above items marked with (*), as well as several additional pieces not yet prepared, and a detailed Instruction Sheet for using the Kit itself.

Work Kit II will be ready later in the summer. You can reserve one now by checking the proper place when you send in your REAFFIRMATION OF PURPOSE blank (opposite page).

more needs LIGHT

IT'S a great story, this tale of what has happened in hundreds of Baptist churches since *Somber Shadows* first appeared a year ago. A thrilling, inspiring, faith-restoring story.

But other things have happened during that year. Tragic, bitter things, that have deepened the shadows hanging over the world. Hatred and darkness have taken possession of men, and they challenge the forces of love and light for which Christians everywhere stand.

The most bitter draught of all — war — has drawn infinitely closer to our country during the past year. Unemployment is being relieved only by the tragic expedient of expanding the manufacture of the instruments of death. Greed, dishonesty, immorality, flaunt their powerful grip on men in the face of the church's testimony. The somber shadows still are with us.

The first year of the Baptist Church School Advance has been a story of triumph. It has demonstrated our denomination's faith in the only way by which the world can be redeemed. *But the world all the more needs light!* What has been done must be only a prelude to what will be done. "Ye are the light of the world. . . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

This is no time to congratulate ourselves. We cannot rest on our laurels. We must go forward. The second year must be greater than the first. Great darkness still challenges the light.

BAPTIST CHURCH SCHOOL ADVANCE

Every church school that enrolled in the Baptist Church School Advance did so for two years. This is not another enrollment blank. It is an opportunity for you to reaffirm your intention to ADVANCE FOR CHRIST this second year. It is the call for a great voluntary testimony from Northern Baptist churches that they are going on! At the same time, it will bring Advance Headquarters records up to date regarding the name of all local Advance Directors. Whether or not you wish to order WORK KIT II at this time, please send in your REAFFIRMATION OF PURPOSE as soon as possible.

REAFFIRMATION OF PURPOSE

BAPTIST CHURCH SCHOOL ADVANCE
1701 Chestnut Street, Philadelphia, Pa.

We now reaffirm our intention to be a part of the Baptist Church School Advance. With the help of God, we will use every effort to achieve the goals of the Advance in our school during the coming year.

*Name of Church*_____

*Address*_____ *City*_____ *State*_____

*Name of 1941–1942 Advance Director*_____

*Address*_____

☐ Work Kit II (see opposite page for contents) has been prepared to help with the Second Year of Advance. If you wish one sent to you as soon as it is ready, check here and enclose one dollar.

Signed_____ Title_____

Address_____

THE GOALS

OF THE ADVANCE

REACH ALL YOU CAN — FOR CHRIST

1. Adopt specific goals for your school departments and classes:
   a) 10 per cent increase in enrollment;
   b) 10 per cent increase in average attendance.
2. Observe Rally Week (Christian Education Week), September 28–October 5, for launching the year's Advance effort.
3. Secure the active co-operation of all groups in the church in promoting the Baptist Church School Advance.
4. Build a Home Department that will maintain contact with every Baptist unable to attend regular church school services.

TEACH ALL YOU REACH

1. Make the Bible basic in all teaching.
2. Use Baptist teaching helps.
3. Commit every teacher to:
   a) Regularity and punctuality in attendance;
   b) At least two hours' preparation to each lesson;
   c) Regular attendance at monthly workers' conference.
4. Place all pupils in classes that are properly graded.
5. Provide suitable surroundings and equipment for classes and worship.
6. Visit every pupil, periodically, in his own home.

WIN ALL YOU TEACH

1. Teach for a definite commitment to Jesus Christ as Lord and Saviour.
2. List for prayer all who should accept Christ as Lord and Saviour.
3. Interview each pupil concerning the claims of Christ.
4. Provide opportunities for public declaration of belief in Christ and commitment to him.
5. Provide special training for discipleship and church membership.

ENLIST ALL YOU WIN

1. Pledge them to attend at least one regular service of worship each week.
2. Pledge them to give at least two hours of volunteer service to the work of the church each week.
3. Pledge them to become givers of record to the local church and to world missions.
4. Pledge them to participate in some type of community service each year.

TRAIN ALL YOU ENLIST

1. Hold monthly workers' conferences (at least 7 each year).
2. Study the following basic Baptist Church School Advance materials in connection with the workers' conferences:
   a) *Dispelling the Shadows*;
   b) *Lanterns in the Night*, by Frank S. Mead;
   c) *Baptist Leader* monthly workers' conference program suggestions.
3. See that every leader has earned at least a First Certificate of Progress.

FOR YOU who have not yet started . . .

You have read the stories in the preceding pages. This is God's work, and his is the glory. Seven of every ten Northern Baptists are in the Advance — won't you join too? Use this enrollment blank to enlist your church school — your Work Kit will be sent immediately.

BAPTIST CHURCH SCHOOL ADVANCE
1701 Chestnut Street, Philadelphia, Pa.

Date _____

Yes

The _____ *Church*

of _____ *State* _____

has *officially* adopted the program of the

BAPTIST CHURCH SCHOOL ADVANCE

and will do everything possible to achieve a 10 per cent increase in enrollment and attendance each year for the next two years.

Our enrollment _____ Average attendance _____

We enclose $1 for enrollment. We understand this also covers cost of the WORK KIT of supplies for launching program.

Signed _____ Title _____

Address _____

Please write or print plainly

The materials for the use of church schools enrolling for the first time were the basis of the stories in this section. They are available now to newly enlisted schools, brought up to date, in the big, complete Work Kit Number One.

Church School Workers' Conference

Suggested Program for June

By B. G. FIELD

Theme: Our Calendar for the Year Ahead

Worship (20 Minutes)

(*Members of the Workers' Conference should read Numbers chapters 13, 14 before coming to the meeting.*)

QUIET MUSIC.

HYMN. "Jesus Calls Us."

LEADER. The worship experience tonight is based on the thought of "The Open Door," as described by Paul in his first letter to the Corinthians. "For a great door and effectual is opened unto me, and there are many adversaries." (1 Cor. 16: 9.)

PRAYER. "Our heavenly Father, thy call is upon us, for thou hast summoned us into the highest service that the universe offers to mankind. We see on every side the work that is to be done, and we know that only those who have seen the vision of God's purpose can accomplish it. We join our voices in the prayer for men of faith and courage to take up the tasks of leadership in the age that is upon us. And as we pray, we know that our own service can help to bring the answer. Make us true citizens, that we also may be worthy of a place in the city of God. Amen."

HYMN. "Are Ye Able?"

MESSAGE. Built about the experience of Paul at Ephesus:

The open door of hope for Paul at Ephesus was Jesus Christ, whom Paul had proclaimed to the Ephesians. Paul had suffered much persecution as a result, but he kept his eyes fixed on the one supreme thought: "For a great door and effectual is opened unto me."

If possible, have a reproduction of Copping's painting, "The Hope of the World," as a worship center. The story of this great picture may be found in *Christ and the Fine Arts*, by Cynthia Pearl Maus.

SILENT MEDITATION, with the leader directing. Then several teachers and workers may lead in short petitions for wisdom to plan wisely the Second Year of Advance.

READING. "The Larger Prayer," by Ednah D. Cheney. This poem may be found in the back of *Hymns for Creative Living* and in other collections of religious poetry.

Study and Discussion (50 Minutes)

THEME. "Our Calendar for the Year Ahead."

At this point the leader should speak briefly on the results of the first year of the Baptist Church School Advance. In this issue of BAPTIST LEADER, we see accumulative evidences of *Dispelling the Shadows*. Because of what God hath wrought already, we dare not turn back from this Advance. Instead we should find new courage and enthusiasm in the realization that this certainly is God's work. We can take courage, too, from the knowledge that forty-one denominations are planning to join in a United Christian Education Advance in the fall.

Have the group name, and list on the blackboard the high spots of the coming church school year.

If it has been possible for the superintendent to appoint committees in advance, these should now report. Otherwise, appoint the necessary committees at this time, with instructions to report next month. The following will probably be some of the responsibilities that will require the appointment of individual committees:

1. Special events in the church calendar. (Consult the pastor on this.)
2. Special days to be observed throughout the year: their purposes and suitable observance. (Thanksgiving, Christmas, Easter, etc.)
3. Building the week-to-week calendar of the school, and delegating responsibilities.
4. A study of the possibilities of a unified program. (A church contemplating the unified program should allow for a year's study and investigation before launching it. After the year, the program should be launched in October as a permanent plan and not in the summer as a mere trial. Study Osgood H. McDonald's *A Church and Only a Church;* Oliver Cummings' *Administering Christian Education in the Local Church, etc.*)

The above planning should be done in close co-operation with the Director of Advance, the Committee of Advance, and the pastor of the church.

Points of emphasis not to be overlooked in the June planning:

1. Leadership and teaching possibilities in the Vacation Church School.
2. Adequate support of summer assemblies and camps.
3. Program suggestions for an evaluation of the workers' conferences ahead and how to make the best use of them.
4. Special events for which to plan:

a) Children's Day. (June 8. Has the school decided to use *Light Ahead*, the pageant especially prepared to fit in with the Advance?)

b) Plan an all-church retreat in August or September to evaluate the year's program. (Arrange to have this Retreat in some camp as far from the church as you can plan. The whole of a Sunday afternoon and evening can be spent in fellowship and discussion of the year's work ahead. The program should be printed for convenience of study.)

c) Launching the second year of the Baptist Church School Advance. (Plan for Rally Week [Christian Education Week], September 28–October 5.)

d) Making Christmas count in the church school.

e) Plan a week of training for teachers in the spring in preparation for pre-Easter evangelism in the church school.

(Some Good News: The American Baptist Publication Society will conduct Area Conferences on Christian Education in the various states and areas of the Northern Baptist Convention this fall. State and associational committees of Christian Education will be brought to the meetings through a financial arrangement to be announced later. The greatest possible intelligence should be used in selecting associational committees qualified to do a good job in Christian Education.)

CLOSING PRAYER.

A Look Ahead

Although some church schools close down during the summer, and others continue at only half-speed, a great many Baptist church schools are joining the ranks of those who continue at full steam all summer. For them, and for the leaders of other schools who are anxious to take advantage of the opportunities for study and training offered by the summer months, BAPTIST LEADER will continue publishing suggested programs for Workers' Conferences through July, August, and September. The next three subjects will be:

July—"The Church School a School of the Church," prepared by Ella B. Weaver, Director of Christian Education, New Hampshire Baptist Convention.

August—"Fellowship Outings for Recreation and Inspiration," prepared by L. Louis Aber, Director of Christian Education, Rhode Island Baptist Convention.

September—"The Advance Advances," prepared by Pearl Rosser, Director of Children's Work, The American Baptist Publication Society.

Ralph Berry

A Balanced Song List

By NAN F. HEFLIN

AN investigation, carried on by a group of children's leaders, resulted in the conclusion that thirty songs were about as many as primary children can use in one year. Not all of these will be learned in the course of one year, however.

As you think of your department, do you find that the children use as many as thirty songs or do they know only a limited number, which they sing over and over every Sunday? Does your superintendent use only those that are her particular favorites or does she choose songs and hymns intelligently on the basis of the children's needs?

Lists for Different Situations

The song list on page 31 has been prepared to help primary leaders to build up intelligently a song repertoire for their departments. There are three lists. List A is planned for those who may have access to only two primary hymnals, *Primary Music and Worship* by Laufer and *Worship and Conduct Songs* by Shields. This list includes a number of favorite primary hymns which have been accepted as child classics. Two other lists have been prepared, and copies will be sent to any reader upon request. List B is a supplementary or enrichment list for leaders with a greater variety of hymnbooks available. It is in the nature of an enrichment repertoire for primary superintendents desiring new and different material to augment familiar songs. List C offers a selection of more difficult song material suitable for use in those schools where a united worship assembly of primary children, juniors, and intermediates is necessary. Such a list should be helpful to primary departments which have to meet jointly with older groups, even if the children are able to learn only one stanza of these harder hymns.

Balanced Lists Helpful

An effort has been made to present a balanced list of songs. For this reason each list has been organized around several themes—worship, Jesus, nature, Bible, conduct, missionary, and fellowship. Leaders should observe some such distribution when selecting songs so as not to make the mistake of choosing too many songs of one type at the expense of other necessary kinds. Guided by the classification suggested in the lists, a leader may develop a balanced song repertoire for her department.

All three lists, especially A and C, endeavor to preserve a judicious combination of old and new song friends. Old favorites such as "Morning Hymn" (A), "He Cares for Me" (A), "I Think When I Read That Sweet Story of Old" (A), "Carol, Children, Carol" (B), "Enter into His Gates" (B), "Tell Me the Stories of Jesus" (C), and "All Things Bright and Beautiful" (C) have been included. These have stood the test of time and have proved their worth. Even though a songbook may be well worn, it may contain songs still among the best.

Many lovely new songs also are to be found in lists B and C. They add freshness and vigor to the song repertoire. *Sing Children Sing*, the new primary songbook by Edith Lovell Thomas, contains a wealth of fresh, vigorous songs reflecting the modern realistic viewpoint and the social emphasis in religious education. This book would be well worth the investment as a supplementary hymnal for the primary department.

In planning a balanced list of songs, some overlapping in subject matter is unavoidable. Particularly is this true in the worship and nature songs. Here it is very hard to draw a line, as the loveliest nature songs have definite worshipful feeling and all have religious value. The Bible songs might also be classed as worship songs.

Wealth of Worship Songs

There is a great wealth of worship songs from which to choose. In our lists they include hymns of praise and prayer, offering songs, introits, and responses.

"O Come and Let Us Worship" (A) is useful as an introit or call to worship. It also has value because it is adapted from the fine old church hymn, "O Come, All Ye Faithful." It is wise to use, when possible, elements of worship taken from the adult body of worship materials, for this is a preparation for later participation in the adult church service. The refrain, "Rejoice, Rejoice" (B), was chosen for the same reason and because its joyful nature makes it peculiarly fitting for children's worship. "Lord of the Sunlight" (A) and "We Love Our Church, O God" (B) are childlike expressions of praise and prayer. They have the added value of using fine old church tunes as settings of child hymns on similar themes.

"Our Gifts" (A), "Our Offering Verse" (B), and "Our Gifts We Share"

(Please turn to page 20)

It's Time for Vacation Church School

Have You Chosen Your Texts?

By ELIZABETH M. FINN

THERE are so many vacation church school texts! It is confusing to attempt to select from the list. Will you help us to decide?"

"We want to follow one theme in all age groups, because we meet in a one-room building."

"Our teachers have not had special training. We want simple courses that are not difficult to teach."

"We are looking for a strong emphasis on Bible material."

"We feel that the Vacation Church School offers opportunity for an informal, creative program. We have good teachers. What texts shall we use in our situation?"

These are a few of the problems regarding the choice of texts that come to a director's desk.

In an attempt to answer them let us look briefly at some of the available materials that are being recommended by the Department of Christian Education.[1]

Baptist Texts

There are, first of all, some texts published by our own denomination for our own schools. The two recent ones, *God's Friendly World,* by Margaret M. Clemens, for beginners, and *Jesus and His Friends,* by Nan F. Heflin, for primary children, each $1.00 in price, have met with widespread favor. Each text contains materials for twenty sessions and lays a strong emphasis on Bible content. The suggestions are in harmony with the best educational practice and are such as can be used by workers without special training, as well as by those who have had more experience. If you have not used these texts, we strongly recommend them to you for your beginner and primary groups this year.

Several Baptist courses of study that have been helpful for a number of years are being discontinued in anticipation of new Baptist courses to be introduced in 1942.

Upon request The American Baptist Publication Society will send to churches, mission centers, and other Baptist groups *one* course for each department in the children's division, selected from the following list of available texts:

BEGINNERS

The Heavenly Father's Helpers
Pleasing the Heavenly Father

PRIMARY

Learning to Know God
Happy Childhood Days
Happy Children in Happy Homes

JUNIOR

Playing the Game

Co-operative Texts

The Co-operative Series of Vacation School Texts have been prepared, through the International Council of Religious Education, by a number of denominations including our own, through joint planning and review of manuscripts. These texts, cloth bound, provide material for five weeks and sell for $1.00 each. They take the experience centered approach, and assume a fairly well-trained leadership. They cover a wide range of subject matter.

New texts are added to this series from time to time. The following courses have been published:

BEGINNERS

Our Happy World, Esther Freivogel
Let's Go Out-of-Doors, Jennie Lou Milton
Happy Times in Our Church, Shields

PRIMARY

Learning about Our Church, Ellen E. Fraser
Exploring God's Out-of-Doors, Rebecca Rice
Child Life in Bible Times, Florence M. Taylor

JUNIOR

Friends at Work, Elsie Ball
Living in Our Community, Florence Martin
Learning about War and Peace, Imogene M. McPherson
Discovering the Lands of the Bible, Lola Hazelwood

Texts Related to a Common Theme

Those schools that desire to organize around a central theme may find the following suggestions helpful in selecting their texts:

THE BIBLE

Beginners—*God's Friendly World,* Clemens
Primary—*Jesus and His Friends,* Heflin
Junior—*Discovering the Lands of the Bible,* Hazelwood

THE CHURCH

Beginners—*Happy Times in Our Church,* Shields
Primary—*Learning about Our Church,* Fraser
Junior—*Friends at Work,* Ball

NATURE

Beginners—*Let's Go Out-of-Doors,* Milton
Primary—*Exploring God's Out-of-Doors,* Rice
Junior—*Living in Our Community,* Martin

Schools wishing to select a mission theme will find suggestions in the free pamphlet that has already been mentioned, *Materials for Administering the Vacation Church School.*

Additional New Texts

Schools that have used all of the above texts may be interested in two new courses that have been announced by the Presbyterian Committee on Publication. These are a primary text, *Bible People Who Loved God,* by Eleanor Millard, and a junior text, *Let's Learn about the Bible,* by Annie Laurie Newton. As the titles indicate, each places a strong emphasis on Bible content. They are planned for ten sessions only, but in a four-weeks school they could well be combined with a unit on the current mission study theme. (See *Materials for Administering the Vacation Church School,* pages 20, 21, 22, 23.) These texts may be ordered through the Publication Society.

What of Future Baptist Texts?

The Curriculum Committee of the Council on Christian Education of the Northern Baptist Convention has under way plans for producing a series of Baptist texts for Baptist schools for beginner, primary, junior, and junior-high boys and girls. These will be issued in two-weeks units but will be arranged with four-weeks schools in mind. A complete cycle is planned with two years' material for the Beginners' Department and three years' for each of the other departments. It is expected that the first of these new texts will be out for use in 1942. Though they are not available for this year, vacation school workers will be interested in this important announcement and in watching the progress of the development of these new texts.

[1] For a complete listing of recommended texts see *Materials for Administering the Vacation Church School,* published by the Council on Christian Education, to be secured free of charge from The American Baptist Publication Society.

A Balanced Song List

(Continued from page 18)

(C) are all excellent examples of dignified hymnlike offertories. They make more meaningful the offering service.

Guarding against Wrong Ideas of God

In such songs as "Our Gifts" (A) and "In the Father's House" (A) care must be taken to safeguard the children from forming incorrect ideas of God. Let us be sure that our songs do not give limiting ideas of God. We do not want our children to think of God as limited to just one place, the church, or as being withdrawn to some faraway place as heaven. A few thoughtful words on the part of the leader now and then will prevent any such misconceptions from arising.

Choosing Songs about Jesus

The number of suitable songs about Jesus is limited. Care has been taken to eliminate songs in which children pray to Jesus, instead of to God, as Jesus taught us to do. Symbolical songs which refer to Jesus as a shepherd and the children as lambs are outside the understanding of primary children. The songs about Jesus have been divided into three groups, dealing with his birth, his boyhood, and his ministry.

"Away in the Manger" and "Silent Night" were omitted from List A. The former is usually taught in the Beginner Department. If it is used in the Primary, as it often is, it is recommended that only the first stanza be used, as the second stanza is a prayer to Jesus with the limiting picture of Jesus looking down from the sky. The original musical setting of Martin Luther's poem by Carl Mueller, or, as some think, by Luther himself, should be used. It should be sung in the key of G or A. "Silent Night" is too difficult for primary children. If desired, the first verse might be learned in schools where several departments worship together. Otherwise this most beautiful of all Christmas songs should best be used as quiet music to create a worshipful atmosphere. The Christmas songs and carols given in List B are all highly recommended. They tell the Christmas story in a childlike way and suggest a Christian interpretation of the season.

Nature Songs

The nature songs have been selected with care. They reflect an appreciation of the Creator and his handiwork as revealed in the changing seasons. They express joyful confidence in the Father's love and care, even as Jesus drew lessons of God's loving care from the beauties and wonders of his created world.

(Please turn to page 26)

A Junior School of World Friendship

By FRANCES STEWART BERRY

OUR Junior Department recently devoted five Sundays to a School of World Friendship during which the interdenominational theme "China" was studied. Leaders and juniors together entered whole-heartedly into the program.

To prepare themselves for a better understanding of the theme, the children first acquainted themselves with various phases of Chinese life by reading missionary books. By the use of a reading poster they were able to keep a record of their reading and to see at a glance how far their study had progressed.

During the study each boy and girl undertook to carry through some piece of service for the Chinese people. A girls' class donated bandages to the White Cross work for China; a call was received from China for wax bread wrappers and they were brought in by many; another fine service rendered was the sale, by the juniors themselves, of China Relief Stamps.

The juniors divided according to their interests into several activity groups. Individuals, classes and selected groups undertook special projects and when it was completed presented it to the entire department. The activities are described briefly below and illustrated on the opposite page.

1. Chinese Art

The leaders and two juniors lead a discussion on Chinese art and American art. A Chinese girl and an American girl pointed out the differences in the ways the artists of each land worked. They brought to the attention of the children comparisons in relation to backgrounds, subjects, color, frames, and scrolls.

2. Scriptures of Light

A Scripture verse was selected for each Baptist mission station in China. As the Bible verse was read a boy and girl, dressed in Chinese costumes, placed small lanterns at each mission station on a large map of China. Each lantern contained the names of the missionaries at that particular field.

3. Chinese Music

A class of boys helped the group to learn something about Chinese music. The teacher brought some Chinese instruments. As one of the boys played some authentic Chinese music on the victrola the other boys rang the bells and beat the drum. The juniors also learned a Chinese hymn of praise on this Sunday.

4. A Home in One Room

A class of girls gave a word picture of a Chinese home in one room. A Chinese girl related a true story of the conditions our Baptist nurses find in many parts of China. The girls (representing the nurses) held cards giving the list of things found in one room about fifteen feet square.

5. A Chinese Museum

Many of the boys and girls had various Chinese articles in their homes. They decided to borrow them and have a museum in their room. One of the girls was appointed to collect these objects and arrange them each Sunday so all could enjoy them. This gave a real Chinese atmosphere to the room.

6. Our Junior News Service

The "Chinese Junior News" was edited by two boys. Clippings and pictures of current events in China, and of Chinese people in America were brought in by all members of the department. They were compiled in newspaper form and made available each Sunday for the boys and girls to read.

One boy was appointed chairman to gather pictures of industry in China. These pictures were collected from magazines and newspapers, then trimmed and mounted on poster boards. They were displayed prominently in the room.

7. White Cross Work

A group of girls carried out another phase of the program by rolling bandages. They brought sterilized pieces of old muslin from home, tore them into different widths and rolled them for the use of our doctors and nurses in China. A device for rolling the bandages was borrowed from the women's society.

8. Chinese Scrapbooks

Various appointed members helped make scrapbooks. The books took the form of Chinese lanterns and each had a different color cover. There were seven books in all and each contained material on different phases of life in China. The subjects were as follows: C—children; H—history and homes; I—industry and idols; N—nurses and doctors; E—education; S—superstitions; E—evangelism.

THE JUNIORS CONDUCT
A School of World Friendship

Arranged by Frances Berry
Photographs by Ralph Berry

THIS IS HOW WE DID IT:

1. CHINESE ART
2. SCRIPTURES OF LIGHT
3. CHINESE MUSIC
4. A HOME IN ONE ROOM
5. OUR CHINESE MUSEUM
6. OUR JUNIOR NEWS SERVICE
7. WHITE CROSS WORK
8. CHINESE SCRAPBOOKS

Home and Church Working Together

By EVA B. McCALLUM

Number eight in a series of articles on the work of the Nursery Department

Harold M. Lambert

How Do Nursery Workers Feel toward Parents?

Teachers in the nursery class often make the comment that they could manage the children so much better if parents would go at once to their own classes.

Other workers feel that their greatest opportunity to serve the child is to cooperate with the parents and to encourage them in every way possible to recognize that they have the major influence in the child's religious growth. These workers avoid the common tendency of seeming to suggest that the church can do it all; at the same time they need to protect the children in their church school groups from too many visitors and observers.

The nursery workers who have responsibility for discovering homes of babies may hold any of several attitudes toward parents. The idea that "the best way to win parents is through their children" is the goal of some, a goal often emphasized by church officials. Other nursery workers feel that arousing the vital interest of parents in the importance of religious influences in the home is a more permanent service to the child, the parent, and the church, since only Christian homes can have lasting interest in the church.

Some workers think that there is little they can do for parents, or that such service takes too much time. Certainly every church worker must consider how much time she can give, especially if she is a mother of young children. She needs to be sure that "first things come first."

It may help leaders to discover whether their influences are mostly encouraging or discouraging to parents if they will ask themselves such questions as those under the following two headings:

Things That Encourage Parents

1. Are the babies enrolled so that parents may be encouraged to provide for religious needs from birth?

2. Are materials and ideas made available that will help parents to feel successful and interested in guiding religious growth?

3. Do we try to help parents to meet individual interests and needs of a child, especially when speaking of absences from the nursery class, and do we set a good example in protecting health and emotional needs in children's groups?

4. Do we encourage the idea of the church school as a piece of co-operative work to supplement the home rather than to take its place?

5. Are we sympathetic of difficulties which young parents have, and do we accept some responsibility for the fact that the church and community often fail to provide preparation for parenthood?

Things That Discourage Parents

1. Is enrollment of babies made to seem only a preparation for church school attendance?

2. Are the messages sent to the home in the name of the child merely an appeal to interest adults in a church program, and are the picture leaflets for three-year-old children considered as teaching material in the church rather than in the home?

3. Do we stress attendance in nursery groups and thus seem to suggest that this is more important than anything parents can do and that it is a religious duty to send little children, even babies, to crowded classrooms?

4. Do we refer to the nursery service of the church as "*my* work and *my* plans" and delight in increased numbers rather than service to individual children?

5. Do we feel superior because certain experiences and special studies have given us greater interest and better technique than some parents may have?

Ways of Helping Children through Their Parents

When we recognize that the major purpose of nursery work is to aid religious growth in the home we will find a number of ways to help parents if we sincerely desire to do so. The untrained worker can begin in the following ways:

1. Share materials with parents but do not assume that you have special knowledge. State frankly that the church is expected to make materials for religious guidance in the home available to parents.

2. Interest the pastor and secure his help in preparing messages for parents about the religious growth of children; when there are special sermons for parents encourage their attendance and make adequate provision for the children.

3. Display leaflets and articles for parents on a bulletin board or table in a hall, adult classroom, or at the entrance of nursery rooms. This accomplishes several purposes with little time and effort. It provides an effective means for visual learning and shows at a glance that there is material available for parents. It shows that the church considers preparation for parenthood important and leads the church family to accept this attitude and be more open-minded in search for help. It shows parents where to find some materials and encourages them to search for similar things and to desire a loan library.

4. Co-operate with workers from other children's departments, teachers of adult classes, or a committee of parents to plan occasional meetings for parents. A parent-teacher meeting may give parents an opportunity to suggest ways of improving equipment and teaching in the church, although a discussion on helping in the church is not usually the best approach to make to parents, if they do not have an important part in it.

5. Telephone and visit homes when such calls may be desired.

6. Organize plans for brief discussions about the religious needs of nursery children. These discussions should be held with parents when their babies are enrolled and when the older children are first brought to the church school.

Nursery workers with more study and experience may give additional service. Such projects as the following may be planned:

1. Give help to the committee on "Co-operation with the Home" or "Parents' Program" for the total church. The activities of such a committee for the year may include an open house at the church for parents, special exhibits, family outings, parent-teacher meetings, study and discussion groups for parents, part of sessions of adult classes given

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Loder

Little Children Worship Together

By PHYLLIS NEWCOMB MARAMARCO

ONCE some beginner children had been enjoying happy, joyous play in the sunshine out-of-doors. That morning, when the time arrived for a simple luncheon, a charming little girl ventured, "May I say the prayer?" As a simple little grace, she bowed her head and said, "Thank you, God, for sunshine."

Again, a kindergarten group was gathered around a large, cheerful bouquet of daffodils, placed in the classroom by the church secretary. It was the first sign of the returning season that the children had observed, and consequently the conversation centered in this tiny bit of early spring. Suddenly, a small girl said quite spontaneously to her teacher, "Oh, Miss N——, I feel just like singing. Let's sing 'All Things Bright and Beautiful.'" Fortunately the leader recognized the joy expressed by the little child, and together the group sang the requested hymn with great spirit and meaning.

These two brief stories may serve as illustrations to suggest one principle that should be remembered in recognizing the most significant moments of worship with beginners, namely, that experience precedes and is necessary to an association with God. What a colossal mistake would have resulted if the leader of the second group described had said, "But this is not our singing time. Let's wait until we gather later in the morning and then we can sing your song." Obviously all meaning would have been lost for the whole group. In addition to experience, then, these golden moments offer a direct relationship with God that will help children to interpret their simple experiences religiously.

It may just be that some experiences of deep significance will not culminate in such outspoken expressions as those just described. Indeed, many times expectant silence is leading children close to God. Watching change and transformation in nature, sensing the life forces in growth, being aware of the infinite detail of a tiny flower—all these and many other such experiences encourage moments of wonder expressed through silence. No word is necessary; in fact, verbal expression might even ruin the high moment of worship. Sometimes the long "Oh's" and "Ah's" of the children themselves are, by their very intonation, fraught with deep meaning.

Children of beginner age are prone to come close to the mysteries of the universe and thereby close to the Creator. A kindergarten leader reports that the wonder of the sun, moon, and stars never fails to evoke a joyful response by the children of her group. In fact, she says further, such mysteries seem to stimulate greater worship than any others. Even pictures and poems of the starry heavens aid children in recalling experiences that encourage real worship.

One leader reports that a brief prayer of thanks expressed by her for the group when the occasion is worshipful is oftentimes followed by a few seconds of complete silence when the children seem to sense a very real spirit of worship. These moments are quite uninterrupted by even the slightest sound, much less by the hurried change to another activity. Such an experience is brief and fleeting, but the spontaneity and sincerity must not be spoiled by the clumsiness of adults. Would that such childish understanding and insight might be preserved for always! The sad fact is that adults all too often fail to recognize the beauty and deep significance of the moment.

Children often are led into the presence of God through expressions of love and courtesy. "No man hath beheld God at any time" (1 John 4: 12), but when love is present in people then God is there, too. "God is love." A word of kindness, sharing playthings, remembering a new friend in the group, all help children to associate God with loving-kindness. Perhaps this is one of the very best ways in which kindergarten children worship, for their experiences with people are manifold. One morning some children were thinking together about where God is found. "I know," said a small boy, "he's in us." Just this simple, spontaneous remark proved to be an important moment of worship for the group.

It is well to remember, too, that even a chance remark which at the time may have meaning only for the individual who phrased it, may, if the leader is alert, become an experience for the total group. Thus, the little girl who said, "Oh, I feel just like singing," soon found that her suggestion was taken up by the group at the encouragement of the leader, and before she was aware others were worshiping, too, through the medium of song which she had suggested. It may have been that other children were searching for just such an expression if the fervor of their response served as any indication.

Sometimes little children come close to God by becoming aware of the necessity for working with him in the world. One mother told the writer not long ago that her boy of kindergarten age was thrilled with the idea of this challenge of co-operating with God. It so happened that in his particular group interesting enterprises that emphasized the idea of interdependence had been developed until the children had been led close to God. The period when little children learn that God does not do for us things we can do for ourselves is an important point in religious development. Even the littlest people can learn to worship God through working with him. A leader of four-year-olds said recently that her group is now saving its offering to buy pansy plants which they may set out on their church lawn. This simple situation is bursting with possibilities for worship, what with the joy of living in the out-of-doors, caring for the plants, gathering the blossoms to beautify classrooms, sharing with other groups, remembering those who are ill. Imagine the glorious opportunities for simple prayers of thanksgiv-

ing, brief songs of praise, and expressions of love. And who knows, maybe a child will one day come upon a bud just opening to the sunlight, or a bee sucking the pollen, or some other evidences of processes in the world that will lead to moments of wonder and mystery.

Many leaders are finding value in drawing the group together at the close of the morning to re-think and evaluate the day's work. From this experience high moments of worship often arise. No set form of worship is followed at this time (nor at any other time, for that matter, in the Beginner Department), but often the group is invited to sit informally on the floor, perhaps before a picture which has real meaning for them, as well as worship values. Here, little people are often led into the presence of God through their own simple songs, prayers, and conversation. For example, one particular group had been bringing their coins to church school without any apparent reason. Together they thought of their simple experiences through which they had learned how God works through law in the natural world, including the element of sunshine. From this, the leader helped the group to see that some children do not have enough sunshine. What was more logical, then, than for the leader to suggest spending the accumulated offering for cod liver oil to supply the necessary healthful properties for such children? She further mentioned that the children would be working with God. "We'd be working with God," echoed one little friend.

On another occasion, the director of religious education happened into a room as a group was gathered for informal conversation. She mentioned that Easter soon would arrive and that it would be pleasant for the children to be ready with some songs which would help them to thank God. "I'd like to thank him now," ventured one small boy. And thank him they did.

It is obvious to many leaders that some of the most significant moments of worship cannot be described in words. The leader must be ever alert to silence, to a certain indefinable atmosphere, to remarks that imply deep insight and significant meanings, to experiences in religious development. Little children do not worship through set forms and memorized passages. Theirs is the worship of joyous freedom and spontaneity, unhampered by direction and terminology.

Home and Church Working Together

(Concluded from page 22)

to consideration of family needs, organized visiting of homes, lectures, and special sermons.

2. Increase the library and consultation service in connection with enrollment in the nursery class. Even when a large church provides continuously for special study courses for parents, there is still need for introductory work with young parents.

3. Encourage the parents to share with one another in bringing help from lectures, libraries, exhibits of play materials, and other service in the community of interest to parents. Make some definite individual assignments for reporting.

4. Discover special needs and interests of individual children and parents and help them to find the material or solution they desire.

How Do Parents Feel toward the Service of Nursery Workers?

The understanding each parent has of tested educational procedure for young children will affect his attitude toward any program promoted by the church. Some parents feel that the nursery child is too little to teach in their understanding of the term "teach." Others concede that the early years are important, but only in terms of adult learning with immediate results in ability to recite facts and perform. Still others recognize that all experiences during early childhood are important in determining ways of acting and feeling throughout life, and that thinking parents need to take advantage of all help available to meet present-day needs.

Again, each parent's attitude toward the values of religion and the function of the church will affect his understanding of values in a nursery program. Parents with past experiences in the church sometimes desire their children to have identical experiences. Often this is an unconscious desire on their part to return to the security of their own childhood. Parents who through the years have kept growing in religious experience recognize the values of religion and want to give their children the best guidance possible.

There are also those who are not satisfied with their own religious experience and thus are doubtful of values for children at the present time. Some of these parents may have been antagonized to the church by forced attendance at sessions without interest to them and they want to protect their children from this experience. Or they may think of religion as limited to knowledge of Bible history and denominational beliefs. Even though they may not think these things vital often they wish their children to have the good influence and social values that come from the church group. Or they may feel superior in educational advantages to the local church worker. They may disapprove of ideas given to their children but want them to learn to share and live happily with other children.

A nursery worker needs to understand how the parents feel about values for nursery children in order to co-operate with them and to make the explanations for which they are seeking.

Improving Our Methods in Serving the Home

We need to study how to establish friendly relationships without taking too much time in calling and in casual meetings with parents. A sincere interest in each child is of first importance, and if this is shown in our greeting most parents will be interested. A question, such as, "Do you have time to tell me about Johnny?" asked either on the telephone, at the door, or in a casual meeting guards against seeming to demand time for our personal interests. If a song or picture for the child or some material for the parents is presented it can make a quick approach to a worthwhile discussion; and if it is related to a known interest of either parent or child it will establish a friendly feeling.

Making a special study of the interests, needs, and sources of help for parents is important if we are to improve our ability to serve the nursery child through his parents. Some of the first interests of many parents are:

1. *How to discipline the child.*

The resources of the public library may be introduced to many parents and a great amount of material found on this topic. Two of the best books giving procedure tested in child-study centers are *Caring for the Run-about Child*, by R. W. Macmeister, and *Child Care and Training*, Minnesota University, Institute of Child Welfare. Two pamphlets from the Children's Bureau, Washington, D.C., are especially helpful, *Are You Training Your Child To Be Happy?*—free, and *Child Management*—ten cents.

2. *How to prepare the child for school.*

How to guide mental development through experiences rather than by teaching the child to read or to recognize the ABC's is a method the nursery class can demonstrate.

3. *How to use the Bible with children.*

This interest is related to the need to understand religion as something more than the learning of facts and of observances in the church. *The Use of the Bible with Children*, by Ethel L. Smither, and *Our Little Child Faces Life*, by Mary Clemens Odell and the leaflet, "You Are Teaching Your Child Religion," by the International Council of Religious Education, will be helpful.

4. *How to teach a child to pray.*

Prayers for Little Children, edited by Mary Alice Jones and distributed through denominational book stores and ten-cent stores has good help for parents.

As the Primary Children Worship

By MARY C. ODELL

WE are reaching the time of year when our primary children will be having new and happy summertime experiences. Whether they go to the country, sea, or mountains, or whether they stay quietly at home in towns and cities we would like them to begin to discover God and his love everywhere about them. The theme chosen for the month is "Where May We Find God?" We want to help the children to understand that God can be found in everyday experiences and places. So we are trying to answer this question with the following suggested topics:

1. We Find God through Beautiful Things.
2. We Find God in Our Homes.
3. We Find God in Cities and Towns.
4. We Find God in Quiet Places.
5. We Find God in People.

1. We Find God through Beautiful Things

INSTRUMENTAL MUSIC. "Serenade," by Schubert.

SONG. "Father We Will Quiet Be," in *Primary Music and Worship.*

INTRODUCTION. Sometimes we wonder why it is we cannot see God. Perhaps you have even asked the question "Where may we find God?" For our worship this month we are going to try to answer this question. Today we are going to answer it this way: We may find God through beautiful things. We learn to know more about what God is like as we enjoy the beautiful things God has made. Perhaps this little poem will help us to understand how we can find God in beautiful things.

POEM.

WORDS

Everything speaks of You, dear God!
The clouds up in the sky
Tell me about You as they pass,
And the wind going by,
Whispers, "He sent me!" On the hills
The grasses softly say
"We know Him too!" And all the trees
Stand still, and try to pray.
Everything speaks of You! The sun,
As it comes up, calls out
"Oh! See how beautiful I am!
He made me!" And the shout
Goes all around the world, dear God—
"He made me—see! O See!"
And in the nighttime all the stars
Keep saying it to me.
Yes! Everywhere I go, dear God,
And everywhere I look,
Things speak to me of you, and tell
Me more than any book.
O God! I've learned such lovely things
About you from a rose!
And Oh, I know that you have taught
A lily how to close!
I know that you have painted all
The flowers on the hills—
And so I think of You, of You—
When I see daffodils![1]

CONVERSATION. We find God through beautiful things. Our poem has told us of some of these. Let us see how many other things we can think of that speak to us of God. (Let the children mention such things as warm, soft air, songs of birds, new green grass, the sun shining through a window, the moon and stars at night, music and poetry.

PRAYER. Praising God that we may come to know him better through beautiful things.

SONG. "All Things Bright and Beautiful," in *Primary Music and Worship.*

OFFERING.

2. We Find God in Our Homes

INSTRUMENTAL MUSIC. "Salut d'Amour," by Elgar.

SONG. "Praise Him, Praise Him," *Primary Music and Worship.*

INTRODUCTION. Last week we answered the question, "Where may we find God?" by saying that we learn to know God better through the beautiful things he has made. Today we are going to answer the question in another way. We find God in our homes. When we see happy homes where fathers and mothers love each other and God, and where they work to care for their children, we know that God is there. When we see a child playing happily with a baby brother or sister, we know that God is there. Whenever people are loving and kind to each other, God is there.

PICTURE APPRECIATION.

Show some pictures of happy home life such as a family having a good time, mothers helping their children, fathers playing with their children. Talk about these, letting the group tell why we think God would be in these homes.

PRAYER. Praising God that we may find him in happy homes.

SONG. "The Home God Gave to Me," in *Song Friends.*

OFFERING.

3. We Find God in Cities and Towns

INSTRUMENTAL MUSIC. "Largo," by Handel.

SONG. "He Cares for Me," *Song Friends.*

INTRODUCTION. We have already found two answers to the question "Where may we find God?" (Let the children tell these: through beautiful things, in our homes.) Today we are going to think of another answer. We can find God in our cities and towns. There are many places in a busy city or town where we can find God: in hospitals where doctors and nurses are lovingly helping folks to get well; in streets where people are helping each other; in homes for old people, or for children who have no parents; in schools for the deaf and blind; in downtown missions; on busy street corners where policemen are helping people to be safe. In all of these and many other places in our towns and cities we can find God. Wherever there is love, God is there.

STORY. "Where Love Is God Is," by Tolstoi. In *Knights of Service,* by Bradshaw.

PRAYER. Praising God that we can find him in towns and in busy cities.

OFFERING.

SONG. "He Cares for Me."

4. We Find God in Quiet Places

INSTRUMENTAL MUSIC. "L'Angelus" by Gounod.

SONG. "This Is God's House," in *Song Friends.*

INTRODUCTION. (At the children's suggestion write on the blackboard the three answers to the question "Where may we find God?" Through beautiful things, in our homes, in towns and cities.) Today we have still another answer. We can find God in quiet places. Have you ever noticed as you walked into our church, how still and quiet it is? Almost at once you begin to think of God. Have you noticed how still and reverent we feel when we are quiet around our worship center? Have you ever walked through a woods where it was still and lovely? Has this helped you to think of God? We find God in quiet places where people go to worship him.

SONG. "When to Church I Go," in *Song Friends.*

SCRIPTURE. Psalm 46: 10*a*.

PRAYER. Praising God that we may find him in quiet places.

OFFERING.

5. We Find God in People

INSTRUMENTAL MUSIC. "Souvenir," by Drdla.

SONG. "He Cares for Me."

INTRODUCTION. Today we are going to

[1] By Mary Dixon Thayer in *The Child on His Knees.* Used by special permission of The Macmillan Company, publisher.

think of one more answer to the question "Where may we find God?" (Write on the blackboard the four answers used in the worship programs this month. Underneath add, "We find God in People.") Here is the new one for today. Perhaps someone would like to tell us why I wrote that answer. (To the children's suggestions add the thought that God's spirit is in us making us loving and helpful. God is in us giving us strength to do what is right, God is in us helping us to see kind things to do for others. Wherever children and grown-ups are kind and loving to each other we may find God.)

STORY. God Is There.

Jack, the baker's helper, walked very slowly to work. Usually he liked to get to work, for Old Andrew, as everyone called the baker, was a very kind man. Jack liked to work for him. He liked to help mold the dough and put it into the big ovens. He liked to take the fragrant loaves out when they were done. He enjoyed helping wait upon the people who came into the shop.

It was good and pleasant work, but Jack knew he would not have it after today. When Andrew learned what he had done yesterday there would be no place for him in the shop. Jack was sure of that. For who would want a boy around who could not be trusted? Old Andrew was so honest himself that he would have no use for a boy who took something that belonged to someone else.

It had been so easy! Andrew had forgotten to put the dollar bill in the drawer when Mrs. Lee paid him. He went back into the bakery and never thought of it again. Jack had found it, and almost without thinking what he did, he put it into his pocket.

But that night he had not been able to sleep. He had stolen money that belonged to Andrew. The next morning he made up his mind he must tell Andrew about it, even though he would lose his job.

He reached the shop at last and went in. Old Andrew was behind the counter.

"Good morning, Jack," said Andrew kindly.

Jack held out the dollar bill. "I took it yesterday," he said. "You did not miss it. I am sorry. I don't know what made me do it."

"Good for you, Jack. I knew you had it, but I thought you would bring it back." Andrew looked very happy.

"You knew it all the time!" said Jack in surprise. "Thank you, sir, for everything. And now I'll be going. Goodbye, sir."

"I don't want you to go, my son," said Andrew kindly. "You won't do such a thing again, I am sure. Now let's get to work."

"Oh, thank you, sir!" said Jack.

It seemed very wonderful to have another chance. Andrew was so good and kind. Jack wondered if he could ever be as good himself.

All day long he watched Andrew.

He noticed when a ragged, dirty child stopped at the window and looked hungrily at the cakes and buns. Andrew quickly put three big raisin cookies in a bag and took them out to the child.

He heard what Andrew said when pale, young Mr. Green came in to buy some bread. "I can't pay you now, sir," said Mr. Green. "But if you will wait a little longer I am sure I shall be able to do it."

"Don't worry about your bill, William," Andrew had said. "You'll have better times soon, I know."

He watched when two little children came in to spend a penny. They took so long to decide what they wanted that many people would have been cross, but Andrew was kind and patient, and he treated the children as politely as if they had a great deal of money to spend.

And when poor Mrs. Jones came in with a nickel to buy a loaf of bread, he saw Andrew pick out the finest loaf in the window and then wrap up a pan of buns in the package besides.

At last the day was ended. Jack helped Old Andrew close the shop and he started home. Again he walked slowly. It was not because he was frightened and unhappy this time. It was because he had so much to think about. "I never knew anyone as kind and loving as Andrew," he thought. "That must be something of what God is like."

And Jack was right. For where love is shown to others, God is there.

—MARGARET M. CLEMENS

OFFERING.

SONG. "God Is Near," in *Primary Music and Worship.*

LITANY.

Leader: That we may find thee, God, through beautiful things like the flowers and the songs of birds,

Response: We thank thee, God our Father.

Leader: That we may find thee in our homes where mothers and fathers and children love each other,

Response: We thank thee, God our Father.

Leader: That we may find thee in cities and towns where people are helping each other,

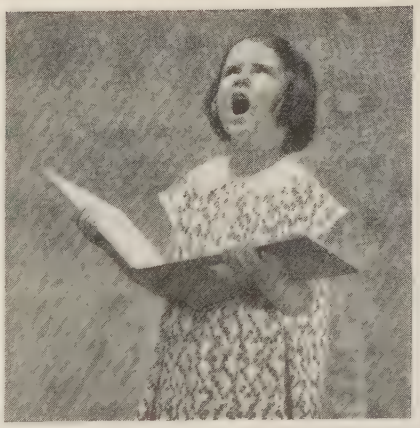
Response: We thank thee, God our Father.

Leader: That we may find thee in quiet places where people worship thee,

Response: We thank thee, God our Father.

Leader: That we may find thee in ourselves, and in other people,

Response: We thank thee, God our Father.



H. Armstrong Roberts

A Balanced Song List

(Continued from page 20)

The resurrection thought of God's plan for continuing life is apparent in the spring songs of List B.

Singing the Bible

The Bible songs are of two kinds. "Treasure Book" (A) is an excellent song voicing appreciation of the Bible on a primary child's level. The others are examples of "singing the Bible," the actual Scripture texts being set to music. These may be used effectively in worship, either formal or informal.

Conduct Songs

Good conduct songs are all too rare. Those garnered for the three lists are most worth while. They help children to put into practice the principles of Christian living embodied in story, verse, or picture. Here again overlapping appears; there is no better conduct song than the second stanza of "Morning Hymn" (A), listed as a worship song. The Negro spiritual, "Lord, I Want To Be a Christian" (C), is especially valuable for its childlike quality. Most of the verses are meaningful and therefore helpful to primary children. It tells what it means to be a Christian, in an elementary way that primary children can understand. Even six-year-olds have been stirred emotionally by the sheer beauty and simplicity of this song.

Emphasis in Missionary Songs

Good missionary songs are also far too few. The world friendship songs chosen emphasize the similarities and common bonds of children the world over, rather than their peculiarities and differences.

The popular "Jesus Loves Me" has its chief value as a world friendship song. Introduced into every mission field by our Christian missionaries, it is sung around the world by children, each group in its own tongue. Because it is usually

(Please turn to page 31)

Junior Worship Services

JUNE—Vacation Explorations

By BELLE CHAPMAN MORRILL

THE aim of these services is to help the junior to plan his leisure time so that it will include thought for others and some worth-while hobbies, as well as more impulsive recreation.

If the church school has a united program on Children's Day, the readings from Henry van Dyke's "God of the Open Air" with song interludes, planned for the second Sunday of June, might be the juniors' contribution to the joint program. The poem may be found in Van Dyke's collected poems. It is also published as a separate booklet.

1. In a World of Order

CALL TO WORSHIP. (Unison.) Psalm 8: 3-4.

HYMN. "Maker of the Planets." (*H. J. W.*)

SCRIPTURE. Genesis 1: 14-27, 31.

LEADER. We have just read part of the beautiful poem in the first chapter of our Bibles, which tells how God made the world in an orderly way. We know that the sun does not rise at five o'clock one day and at half-past nine the next. It follows the plan God made. In fact the stars and birds and flowers sometimes obey God's laws better than men and women and boys and girls do. Not many of them are like the little Welsh boy who was born in northern New York state seventy-eight years ago.

His father was a Baptist minister and owned many books. Charles was only three and a half when he learned to read and he went to school when he was five. But after a few months he came to his father one day with a long sheet of paper in his hand. At the top of the paper was written, "A Plan of Study for Charles Evans Hughes." Charles explained that his lessons were too easy in school. So he had made this plan of the hours he would study each day, and the lessons he would learn if his father would let him study at home. Finally his father and mother consented. The plan worked so well that Charles was able to go to college when he was only fourteen years old, and he was graduated from Brown University, the fourth in his class, when he was nineteen.

Today we know this boy as Chief Justice Hughes of the Supreme Court of the United States. Many times he has taken the part of poor people and of foreigners who were being abused by unfair laws. As a Baptist he always has believed that each one should worship God in the way he thought right. A few years ago he helped to organize the National Conference of Jews and Christians, a group of people who are working together to make this a nation that truly loves and serves God.

Perhaps some of you would like to make a plan for your vacation work and play.

PRAYER. (Unison.) "A Prayer for Being Orderly," by Frances McKinnon Morton (*Juniors*, March 9, 1941, page 3).

OFFERTORY. Psalm 96: 7-8. (Antiphonally by phrases. Girls read 7*a*, 8*a*, boys the parallel thought in 7*b*, 8*b*.)

2. In a World of Beauty

If possible have a large photograph of some lovely outdoor scene at the worship center. Pictures with a combination of scenery are more likely to appeal to children; e.g., lake, trees, and mountain in the distance rather than each one alone.

LEADER. Let us remember our call to worship on some of our lovely summer nights.

CALL TO WORSHIP. (Unison.) Psalm 19: 1.

HYMN. "Doxology."

OFFERTORY. (See first Sunday.)

POETRY APPRECIATION. "God of the Open Air," by Henry van Dyke. (The passages listed below should be read by that teacher in the department who reads poetry with the richest expression. The song responses are sung quietly with pupils seated.)

Reader: Stanza I, lines 1-7, 15-16.

Pupils: "Fairest Lord Jesus," first verse.

Reader: Stanza II.

Pupils: "Day Is Dying in the West," first verse and refrain.

Reader: Stanza IV, through line 6.

Pupils: Spiritual, "We Are Climbing Jacob's Ladder."

Reader: Stanza V, through line 14.

Pupils: "This Is My Father's World," second verse only.

Reader: Stanza V, line 15—end.

Pupils: "Just as I Am Thine Own To Be." (Verse with phrase "young, strong and free.")

3. In a World of Helpfulness

CALL TO WORSHIP. (Unison.) Psalm 118: 24.

HYMN. "I Thank You God." (*H. J. W.*)

SCRIPTURE. Philippians 2: 3-4.

PRAYER. "Dear Lord we thank you for summer vacations, when there are so many interesting things to see and do outdoors. Help us, while we are having fun ourselves, to think of others, so that they will not be made unhappy by things we do. Help us to give our mothers some vacation, too, by helping as much as we can. We want to be like the boy Jesus, kind and friendly. In His name we pray. Amen.

OFFERTORY. (See first Sunday.)

STORY WITH DISCUSSION.

GOOD NEIGHBORS

Junior Clark's mother had just taken a pan full of his socks and the baby's rompers to hang on the line, when she saw Miss Nelson working in her flower garden next door. She set the pan down on the grass and crossed the driveway between the two yards.

"It's a lovely May morning to be working outdoors," she said.

"Beautiful!" Miss Nelson straightened up. "Do you see how tall my Madonna lilies are growing? They ought to be in bloom by Children's Day. That is, if too many baseballs don't interfere."

"I could have cried last year," Mrs. Clark answered, "when Junior's ball nipped off that stalk with four blooms. Vacation brings some worries for most of us. The children don't want to get up and they don't want to go to bed. Half the time Junior doesn't know what he wants to do. Well, I must get these clothes hung up and the snag in Junior's sweater mended before the baby wakes . . . . there he is now!"

"You go right in and I'll hang up those things for you," Miss Nelson offered as she dropped her trowel.

"Thank you; you are surely a good neighbor," Mrs. Clark called as she ran into the house.

(Discuss how Junior might plan his vacation so that it would be a happy one for his mother and the neighbors.)

HYMN. "I Would Be True."

4. In a World of Books

PRESESSION ACTIVITIES. To increase the junior's appreciation of the value of books, prepare for the browsing table an exhibit including pictures showing the history of bookmaking from stone tablets to printing press, and some worth-while and attractive books of today, such as: a Petersham illustrated Bible story book, an easy book for identifying birds or rocks, an up-to-date book on "how to make things," a short collection of verse,

like Blanche Thompson's *Silver Pennies*, and one of the many interesting recent biographies. Your public library will be glad to furnish this material.

CALL TO WORSHIP. Proverbs 3: 13-14.

HYMN. "For Man's Unceasing Quest for God." (*H. J. W.*)

LEADER. We have just sung about some of the first books men wrote that were very different from those we have today. Some of you have seen pictures of these books on the table this morning. Did you know that the Bible mentions some of these? (Juniors chosen read the following references): Exodus 34: 27-28 (stone); Luke 1: 63 (wax tablets); Jeremiah 36: 1-2 (scroll).

All of our New Testament books were written on these rolls of papyrus. But finally Egypt began to charge other countries such a high price for papyrus that they decided to try to find something else to use for their books. In the city of Pergamon in Asia Minor, they found they could use tanned sheepskin to write on. They called it "pergament" from the name of their town and later men shortened the word to "parchment." That is what the good men in the monasteries used when they printed copies of the Bible by hand. But this was slow work and the Bibles were very expensive. Finally, as you all know, a machine that printed with type was invented, and for the first book, John Gutenberg printed a very beautiful Bible.

You may see a copy of this Bible in an expensive glass case at the Congressional Library in Washington. It was bought a few years ago from a monastery in Austria for $250,000.

"Supose there were no books!
No books to read in cozy nooks!
No books to feed the hungry mind
And teach the art of being kind.

"No books to while one's hour away
To link today with yesterday;
No books to charm us for a while,
To bring a tear, or lure a smile.

"But there are books, praise God above!
If we have books, and we have love
We can dispose of other things:
'Tis books, not crowns that make men kings."[1]

PRAYER. Thanks for books and prayer that we may make better use of them.

OFFERTORY. (See first Sunday.)

5. In a World of Clean Sport

CALL TO WORSHIP. 1 Corinthians 6: 20.

HYMN. "Best of All." (*H. J. W.*)

PRAYER. "My Prayer." (*Juniors*, April 27, 1941, page 5, beginning with the third sentence.)

OFFERTORY. (See first Sunday.)

LEADER. "In these summer days when there are so many outdoor sports that we can enjoy, did you ever stop to think of what the boys and girls in Jesus' day played? In the seventh chapter of Luke, the thirty-second verse, Jesus tells us about some of the games that he saw them playing one day. Some wanted to have a make-believe wedding procession with bride and groom and all the musicians and friends being very happy with them. But some of the children didn't want that. And then when they suggested playing "funeral," the others wouldn't play that either. (Read Luke 7: 32.) So even in those days games were often spoiled by boys and girls who were selfish, or who cheated or who wouldn't play fair. Now let us hear a story about a boy of today: ("Billy's Bike," *Juniors*, April 27, 1941, page 8).

HYMN. "Joyful, Joyful We Adore Thee." (*H. J. W.*)

[1] Permission of Demco Library Supplies Co.

BIBLE MODELS INTEREST JUNIOR BOYS AND GIRLS

Ellis O. Hinsey

Working with God

By ANNA W. CARR

IT was a lovely day in July—one of those Sundays when the great out-of-doors calls vacationers to the lakes and the attendance at Sunday school drops to a low level. It was on this particular Sunday that Mary Jane came early to Sunday school carrying a lovely bouquet for the worship center.

"We thought we would come to Sunday school before we drove to the lake," said Mary Lou's mother who was a teacher in the Junior Department.

"I wanted to be one of the first to bring a bouquet of flowers from my flower garden," Mary Jane admitted.

Mary Jane's flower garden was an outcome of an interesting project in the Junior Department. Early in the season the boys and girls in the department had decided to plant and care for their very own gardens. It was one way, they had decided, that they could have a part in God's work and could help to make his world a more beautiful place.

"And we can take flowers to sick folks," offered Jane.

"And we can bring flowers for our department at Sunday school and for the church service," Nell added.

"Helping and sharing is something we all can do to make the world more beautiful," added a teacher.

As a result of the garden plan the superintendent surprised each junior with a small envelope of flower seeds she had saved from her very own flower garden. On the envelope was printed "WORKING WITH GOD," and below this was an original poem:

When God sends the sun and the rain,
He has done his share;
He needs boys and girls like you
To help make his world more fair.

So get your spade and your rake,
And mark straight each row;
Then plant these very tiny seeds
And soon flowers will grow.

"Each tiny seed has within it something that only God can bring forth into something beautiful. But we must do our part; we must plant the seed," said the superintendent. Then she added, "Just so we may work with God and help to make a beautiful world."

Jesus the Master-Worker

By ELIZABETH S. WHITEHOUSE

INTRODUCTION

This five-week unit is planned to help the juniors toward a better understanding of Jesus as a worker in God's world; it should help them to discover ways in which juniors can work with God today.

This Unit and the Juniors

In February, 1940, the Junior Society worked with a unit called, "He Came To Serve." This was a unit primarily designed to show Jesus' great concern for people; the unit emphasized that Jesus did not spare himself in serving those who so greatly needed his love and help, but that he gave greatly of his wisdom, his strength, and his love without counting the cost to himself.

The present unit, "Jesus, the Master-Worker," builds upon the previous unit. Too often juniors think of Jesus as One who preached to great crowds, One who performed many miracles of healing, One who in some little understood way is said to be different from ourselves, having a strange mission and strange powers of carrying it through. The fact that Jesus took on our human limitations, that he knew the need for laboring with his hands, the need for prayer and companionship with God, the need to face hardships and dangers calling for real effort and courage on his part, is not understood by most juniors, and perhaps by too few adults. Too often we forget that Jesus knew the actual physical weariness of labor, that he suffered the mental weariness that comes with the bearing of others' burdens and that can be relieved only through prayer and the renewal of one's purpose to carry on. Jesus, the worker, has a message to all who labor with their hands, to all who try to lighten the load their neighbors carry, to all who are concerned for the ultimate good of mankind, and who are trying to do something about it. The fact that Christ had a special mission which looked to the saving of a lost world, does not mean that this mission could be performed only by calling upon superhuman powers. Jesus *worked*, sparing neither labor, nor effort, nor his own strength, nor his own life. There were callouses on his hands; there were lines of weariness on his face; there was a burden of love in his heart that weighed upon him. Children looked to him for bread and shelter; he had to earn it by the sweat of his brow and the work of his hands. As a working man he came to know men, their cares and anxieties, their needs, and their aspirations, and he lived as a pitying brother among men. What better preparation could our Lord have, who willingly became a man, for his mission of saving men!

The outcomes for the juniors in working with this unit should be:

A knowledge of, and appreciation for, the life of Jesus as he prepared for his ministry and as he began that work.

A better understanding of Jesus as an actual worker who earned his own living in the trade of carpentry.

An appreciation of the way in which Jesus worked with God, leading to a discovery of ways by which juniors can work with God today.

Suggested Activities

Making a collection of pictures of Jesus showing him as a worker both before and after he began his actual ministry.

Making and illustrating a book of stories about "Jesus, the Master-Worker."

Making a code for workers that will help juniors themselves to do their own work better. The group should ask themselves, "What standards ought all Christian workers to keep in mind?" One is certainly, "A good worker finishes what he starts." Another might be, "A good worker is glad to help with the plans of his group." You and the juniors will think of many standards you will want to have in the finished code.

Writing a prayer for all workers that will show that the juniors understand that all honest work is noble and related to God's plan for his children.

Some Suggested Books

FOR THE TEACHER:

Portrait of a Carpenter, Kirkland.
The Story of Jesus, Bowie.
A People's Life of Christ, Paterson-Smyth.

FOR THE JUNIORS:

Gentlemen, the King! Oxenham.
Hidden Years at Nazareth, Oxenham.
The Story Peter Told, Ball.
Glad Days in Galilee, Keith.
When Jesus Was a Carpenter, Clark.

Session 1. June 1

JESUS IN THE CARPENTER SHOP

This session will try to give juniors a real understanding of the fact that Jesus was himself a laborer with his hands for the greater part of his life, that he must have been a careful worker who wanted his neighbors to be able to rely on his output. Juniors should gain a new appreciation of the fact that all honest work is worthy of man and pleasing to God.

The Adult Leader's Preparation

Let the juniors plan and carry through this meeting with only such guidance from you as is absolutely necessary. Be ready to check with the junior leader all plans for the day to make sure that all assignments are cared for and that the program is simple enough for the juniors to carry through effectively, and interesting enough to win their wholehearted co-operation.

Look through the unit at the four or five hymns suggested; plan for a practice period from time to time through the unit beginning today, where unfamiliar hymns may be mastered. Be sure you are familiar with the content of the introduction, that you have noted particularly the "Suggested Activities." The conducting of the work period is your responsibility though again the juniors should understand that they share that responsibility. Probably you will be responsible for the prayer time in all the meetings for this unit. You will need to remind the junior leader to put on the board the call to worship.

Session Outline

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "Growing Like Jesus," No. 82 in *Hymns for Junior Worship.*

JUNIOR TOPIC. (Introduced by the junior leader.)

HYMN. "My Master Was a Worker." (This hymn was learned last February.)

WORDS FROM THE BIBLE ABOUT GOD'S WORK: Psalm 40: 5*a* and Ecclesiastes 7: 13*a*, read by a junior boy. Selections from Psalm 104, read by junior girls.

Psalm 143: 5, read by the junior boy.

REPORTS. (Introduced by junior leader.)

1. The Carpenter of Nazareth.
2. The Carpenter and His Neighbors.
3. The Carpenter and His Work.

HYMN. "O Master-Workman of the Race," No. 79.

OFFERING.

WORK PERIOD.

CLOSING HYMN. "I Thank You, God," No. 81.

CLOSING PRAYER.

Session 2. June 8

JESUS PREPARING FOR HIS LIFE WORK

Today session plans should arouse a new thoughtfulness about the way in which Jesus got ready for his wonderful life of service. Plans should also help boys and girls to think of their need to do their best in small things now, so that they will be growing daily more

[1] From outlines copyrighted by the International Council of Religious Education.

able to handle larger problems and wider opportunities for service as these come.

The Adult Leader's Preparation

Again you will need to plan for a practice period for the new hymns introduced into this unit. Be sure the junior leader has all needed help in preparing to conduct the session but be equally sure that he is carrying most of the responsibility himself. The junior leader will want to see that all assignments are given out in plenty of time for preparing them for use in the session. He should go over the program in detail to see that he feels certain as to who takes responsibility for each item of the program. Note that you will probably need to be the one to conduct the discussion and offer the closing prayer, as well as to conduct the work period. Put the discussion questions on the board if there is one. Add any others that come up in the discussion, or any of your own. Note the special suggestion for a small committee which may be necessary in the work period. Choose this carefully; perhaps one or two juniors who have not felt free to take part in the open meeting will be glad to undertake this special assignment. They should understand that the code they bring will be criticized and perhaps added to by the whole group next week.

Session Outline

Quiet Music.

Call to Worship.

Hymn. "May Jesus Christ Be Praised," No. 5.

Some Things the Bible Says about Us and Our Work. (Read by a group of eight juniors):

Exodus 20: 9; 31: 15; 34: 21; Deuteronomy 14: 29*b*; Psalm 128: 2; Proverbs 14: 23*a*; Ecclesiastes 3: 13; 5: 18-19.

Reports. (By four juniors.)

1. How Jesus Prepared as a Boy.
2. How Jesus the Carpenter Prepared.
3. Jesus Is Baptized.
4. Jesus Conquers Temptation.

Discussion. (To be conducted by adult leader.) Why is work important? What makes a junior's work count? Should juniors wait until they are grown-up before they become good workers?

Prayer. (By adult leader.)

Offering Hymn. "Dear Lord, We Give Our Youth to Thee," No. 60.

Work Period.

Closing Hymn. "My Master Was a Worker."

Session 3. June 15

JESUS AT WORK

The purpose of this session is to help juniors to see how completely concerned Jesus was for people; and to give them a vivid picture of his tireless energy in helping them. Through discussion the juniors should also get some idea of the need for their own willingness to help as they are able. Juniors should increasingly think of themselves as co-workers with God whenever they try to do something for another.

The Adult Leader's Preparation

Perhaps the most important thing for you to do today is to prepare to guide the group discussion and to make the work period count in building up real concepts of the value of all good work. Again be sure there is time for a hymn practice today; if the juniors do not already know it, they will enjoy learning the hymn, "Building," which is used to close the session today. Go over it with the juniors before teaching the words, so that the ideas of the hymn will have meaning for them.

Be ready to help the second reporter also, as this junior will be doing a rather more difficult thing as he tries to get his report of the biblical account of Jesus' first sabbath in Capernaum. Encourage the reporter to jot down ways in which Jesus helped that day, and to use this in making his report. Also he may wish to select two or three verses to read, while he tells the remainder of the story in his own words.

Session Outline

Quiet Music.

Call to Worship.

Hymn. "Following Christ," No. 61.

Topic Introduced by junior leader.

Reports.

1. Jesus Goes to Capernaum.
2. A Day in Capernaum.
3. How Jesus Kept Strong and Confident.

Bible Reading by a junior: Jesus at prayer and at work, Mark 1: 35-39.

Hymn. "O, Master of the Loving Heart," No. 83.

Discussion Period. Did the people follow after Jesus the worker just because he healed their sick? What was there about him that they loved? How can juniors help others? What help did Jesus have that all of us may have to make us more unselfish and better workers?

Work Period.

Hymn. "Building," No. 84.

Closing Prayer. (Led by adult leader.)

Session 4. June 22

JESUS AT WORK

The session should not only guide juniors toward a better understanding of Jesus' mission as the Friend of all, but should also help them to see Jesus' need for workers today as then to stand with him, in his service to others.

The Adult Leader's Preparation

The discussion period is very important today; be sure the juniors are thinking; don't be satisfied to answer your own questions, and don't be afraid of long moments of silence if the juniors really are thinking. Are you following the plan of having the junior leader copy the call to worship on the board each week? These are so planned as to set the keynote of worship throughout this unit, and all the quotations are taken directly from the Bible.

Be sure to give to your junior leader the help necessary to insure a smoothly moving program. Remember, however, this does not mean doing anything for him that he can do for himself. Sometimes you can guide by means of questions instead of answering his questions: "How have you planned to get the reporters at work? Are you sure these hymns you have chosen are the best for making us think about Jesus, his work, and his need for helpers? Can you find a picture to put on our table which will remind us of our purpose for this session today?" and so forth. Don't be afraid to answer questions with questions.

Session Outline

Quiet Music.

Call to Worship.

Hymn. (Chosen by the junior leader from among those previously used.)

Poem. "Come Share the Road with Me."

Topic Introduced by junior leader.

Reports. Jesus Chooses Some Helpers, Jesus Puts His Helpers to Work.

Bible Readings by five juniors. Some things the Bible tells us of Jesus the worker:

Jesus helped even those who came in the night with questions, John 3: 1-3, 16-17.

Jesus took time to help the friendless, John 4: 4-9, 27-29, 40.

Jesus working as teacher and healer, Matthew 4: 23-25.

What Jesus said in the synagogue at home about his own work, Luke 4: 18-20.

What a great missionary said about Jesus' work, Acts 10: 38.

Junior Discussion. Jesus needed many helpers in that long ago day. Does he need helpers today? What kind of helpers? What can they do? What can juniors do?

A Question To Think About. What can I do this week to help others?

Work Period.

Closing Hymn. (Chosen from among those used with this unit.)

Closing Prayer.

Session 5: June 29

JUNIORS AT WORK

This session should help juniors to consider their own work, which, if rightly thought of, is one way of helping Jesus. The session should help them to think of many specific ways in which their own efforts can be made to count for others.

The Adult Leader's Preparation

See that all having individual responsibilities for completing work are ready for reporting today when the junior work will be presented to the group as a whole. Do what you can to encourage boys and girls to plan their own stories or reports as suggested under Junior Materials; it will mean more to them and the group as a whole than merely to have them read stories prepared by other boys and girls elsewhere. What other juniors can do, yours can do!

Session Outline

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "Thy Works of Love," No. 49.

TOPIC INTRODUCED by junior leader.

SCRIPTURE READING. (See Junior Material for the reading as arranged.)

REPORTS. Stories, poems, or plans as prepared by four juniors. (See material in *Juniors* for suggestions.)

HYMN. "Dear God, We Give Our Youth to Thee," No. 60.

JUNIOR WORK PRESENTED. Display of work or plans completed to date in this unit, including the Worker's Code, and any other service or activity undertaken.

WORK PERIOD. Completing any unfinished activity.

CLOSING HYMN. "Consecration," No. 58.

CLOSING PRAYER. (Led by adult leader.)

A Balanced Song List

(Concluded from page 26)

taught in the Beginner Department, it is not listed in the songs about Jesus. From the standpoint of religious education there is little of value in this old song. The ideas of Jesus contained in it are rather thin. The dominant feeling is selfish with its emphasis on "me" and "my." However, it may well be sung on occasion because of its world friendship value.

Songs of Fellowship

Fellowship songs are also conspicuous by their absence. Good welcome and birthday songs are hard to find, yet they are a useful and necessary part of every Primary Department repertoire. The familiar "Happy Birthday to You" can be adapted as a greeting song by substituting the phrase, "Here's a welcome to you" and "dear pastor" or "dear children" or a name, as the case may be. This old favorite often produces a very happy feeling in the group. We need birthday songs which emphasize the religious significance of a child's growing up. Songs that connect the child's growth with the development of the boy Jesus, as told in Luke 2: 52 are needed. Birthday hymns should enrich and dignify the birthday service.

Principles in Selecting Songs

In addition to the considerations discussed above, three principles guided the selection of songs for these lists. They were:

1. Do the words have value for religious education?
2. Do the words have literary value?
3. Is the music of high quality?

Thoughtful examination will reveal that the words are valuable in religious education. They give ideas of God, Jesus, the Bible, nature, world friendship, and Christian living considered desirable for primary children. They are within the experience and understanding of six-, seven-, and eight-year-old children. Symbolic teaching is avoided and abstract ideas are at a minimum.

The words are good poetry, characterized by simplicity, beauty, and sincerity. Here are childlike ideas, clothed in concrete and picturesque language. Many of these songs may be taught by use of pictures. They lend themselves to illustrative projects, such as charts, posters, movies, and booklets.

Good music is used throughout. Many of the melodies are excerpts from the old masters. Some are folk tunes, an ideal source of music for children. The remainder have an engaging childlike simplicity. In almost every case the music is well suited to the words. If in a few cases there is not a perfect wedding of music and poem, the discriminating leader may adapt the words or musical setting, or the words may be used as a poem for worship, appreciation, or discussion.

Importance of Songs in Christian Growth

Only intelligent and prayerful planning results in effective guidance in Christian growth. All materials and activities used should contribute to this result. Let us be sure that our primary songs help and not hinder the child's growing ideas of God, Jesus, nature, the Bible, world friendship, and Christian conduct.

The Leader's Part

Even carefully chosen songs may fail of their purpose. Much depends upon the leader. She must believe in the song and enjoy it. She must know it thoroughly herself before attempting to use it with the children. She must teach the song in an interesting and inspiring fashion. *Song Friends,* by Clara Beers Blashfield, is rich in helpful suggestions and methods for presenting and using songs.

Christianity is pre-eminently a singing religion. Are we preparing our children for participation in this distinctively Christian heritage? Let us make more of the ministry of music in our primary departments.

LIST "A"

A BASIC LIST OF PRIMARY SONGS

Worship

O, Come and Let Us Worship	1	2
God Is Near	1	2
He Cares for Me		2
In the Father's House	1	
Thank You for the World	1	
Morning Hymn	1	2
Lord of the Sunlight	1	
Anytime, Anywhere		2
Our Gifts		2

Jesus

Jesus in Galilee	1	
Jesus, Our Master and Teacher		2
I Think When I Read	1	
Jesus, My Friend		2
Jesus, Our Friend		2

Nature

Oceans and Rainbows		2
Song of the Sea		2
Winter Song		2
Seed Song	1	
My Garden	1	
Sleep, Little Seed	1	
Nature's Easter Story	1	

Bible

Treasure Book	1	
The Lord's Day		2

Conduct

When to Church I Go		2
My Work		2
I Will Be True		2
What Time I Am Afraid		2
Home and School and Play		2

Missionary

Children of One Father		2
The Many, Many Children	1	

Fellowship

Friends		2
Thanksgiving Joy		2

[1] From *Primary Music and Worship.*
[2] From *Worship and Conduct Songs.*

JUNIOR HIGH *Interests and Activities*

H. Armstrong Roberts

By RUTH BURLINGAME CHESNEY[1]

The Junior High School Pupil

Ralph Waldo Emerson once said, "Character gives splendor to youth." As workers in the field of Christian education we are most interested in helping young people to develop character.

Before giving a description of the way we attempt to do this at First Church, Los Angeles, let us look at the average junior high boy or girl. What can we expect in the way of physical, mental, moral, and spiritual development? In order to understand the preadolescent, let us see where he fits into the picture of growth from babyhood to adulthood. This span of growth includes these successive steps:

1. The helpless or "wee" period, from birth to three years.
2. The preschool or "knee" period, which includes the years four, five, and six.
3. The wonder or "see" period, from seven through nine.
4. The individualistic or "me" period, from ten through twelve.
5. The "gang" or "we" period, from thirteen through fifteen.
6. The romantic "he-she" period, including the years sixteen through eighteen.
7. The last, the citizen or "free" period, from nineteen to twenty-one and upward.

The junior high school has been a fertile field for the experimental experiences that are designed to meet the needs of youth. The Junior High Department in the church must also serve in a like capacity.

Harold C. Hand, in his book, *The Challenge of Education,* declares that modern teaching does not seek merely to supply certain factual material for absorption, but aims to provide a means of creating newer and finer ways of living. This thesis is one to which Christian education also may subscribe. We interpret "newer and finer ways of living" to mean Christian living, the "abundant" life of Christ's teachings.

However, we must go back of our theories of teaching to find our junior high school person. What is he like? He is the most interesting, irritating, fascinating, provoking, simple, complex, lovable, shakable fellow.

The age of a junior high school individual may range anywhere between ten and sixteen years. This age marks the transition from childhood to adulthood. Important changes in development occur, with the girl usually a year ahead of the boy. An acceleration of growth in stature, the maturing sex functions and inco-ordination and awkwardness suddenly are noticeable. The boy becomes all hands and feet; the girl frets and giggles. A general heightening of the emotional life causes many explosions of strong feeling, whether joy, anger, fear, hope, or ambition. Emotions conflict with one another and with habits established in babyhood. In this period of storm and stress, you think you know an individual and find that you do not. The boy or the girl seems to be a child one minute and incomprehensibly but definitely adult the next. He puzzles everyone—including himself.

The chief characteristic of this period seems to be a growth in independence. The junior high youth likes to explore, investigate, experiment. He dislikes monotony and enjoys making things happen. With him it must be "lights, action, camera."

It can be expected, then, that during this period there appear sudden and violent attacks of rebellion against authority, periods in which a lad seeks to assert his newly emerging independence to the frequently bewildered exasperation of his parents.

What are his needs? Physically, he should have good food and sleep. He has a voracious and omnivorous appetite that requires 2,600–2,800 calories per day to satisfy his needs, or an intake equivalent to two-thirds of that required by hard workers.

Youngsters at this age need ten hours sleep. Too often they do not get it. Mentally, the youth will probably develop in either of two ways or even go through both phases. The one is a period in which physical growth occurs so rapidly that all energy seems concentrated on growing, while memory is fitful and interest in work becomes desultory. The other side of the picture presents a quickening of mental powers, a period in which the youngster displays genuine enthusiasm for objective contacts, for exploration of the environment, and for the emulation of a hero. It is one of the richest acquisition periods in all of life and the growing boy should be given every opportunity for character development and personality enrichment. This period is marked by definite hero worship, in which the adventurer, the wonder worker, the leader of men who demonstrates his power over his fellows, appear supreme. At this time the youth dreams of becoming a Lindbergh, a Stanley, or a Livingstone, or

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Photos by Ralph Berry

THE EXECUTIVE BOARD MEETS ONCE A MONTH TO PLAN DEPARTMENT ACTIVITIES AND TO MAP OUT PROGRAMS AND MAKE ASSIGNMENTS OF RESPONSIBILITIES

the kind of man who built the Panama Canal in the face of terrific odds.

Socially the preadolescent feels acutely conscious of his group and what it thinks about any given subject is law. He has several definite fixed social attitudes that in general might be summed up as,

"No more kid stuff."

"Adults have to be minded."

"Avoid any demonstration of affection in public."

"So far as it is possible (which usually means so far as the family will let me) be exactly like everyone else in the gang."

To be different at this age seems unbearable. Parents hear, "Everyone is doing it," and "everyone has one," as the reason for every desire.

This "gang" situation quite definitely affects moral growth. Children build up loyalty to associates, and simple rules of justice and fair play, a willingness to sacrifice for the gang, a growing sense of co-operation and responsibility, and a recognition of leadership among their fellows. They need help in this and they prove responsive to the challenge of responsibility.

In general their moral values and ideas of truth and honesty reflect quite faithfully and accurately the training in fundamental morals and habits of their home.

Up to the time of preadolescence or later, standards have been shaped largely by parents and teachers, habits of moral behavior have been set up in accordance with the will of those whose superiority has been recognized. During preadolescence, or later, the young person starts working over early ideas into personal beliefs and begins to grope toward mental and moral independence. Youth faces the necessity and deserves the opportunity of thinking through its own problems, of being able to formulate its thoughts and express its own personality.

Meeting Junior High School Needs

The process of Christian education that slowly modifies an individual and changes him into a successful Christian may be judged the most important thing that can happen to him. We have the junior high youth in our department three years. What are we trying to do for him? How far are we accomplishing it?

Character is evidenced when conduct is based on principles and ideals rather than impulses. Christian education must inculcate and develop knowledge of moral codes, attitudes, and ideals. It must, in order to meet junior high needs, be concerned with the whole being—his physical, mental, social, and religious development.

We feel this may be done through helping the youth to take successive steps in Christian living as his understanding deepens and his experience widens. We wish to give every boy and girl an opportunity to learn Christian ideals and to apply them to everyday living. We want every individual to accept Christ as a personal and living Saviour, and to enter upon church membership. The church should provide the occasion when a new Christian may make public confession of his beliefs and take his place beside others with like beliefs. We want every youth to enrich his personality through contacts with Christian people and Christian influences. And finally we desire that every young Christian have an opportunity to serve his church and Christ and to grow in Christian leadership.

We believe that Christian education has two phases: first, the transformation of the character of the individual to conform with Christian social institutions; second, the enrichment of those institutions that comes as the result of his conforming, co-operating, and contributing.

Consequently, we in the Los Angeles church have set up in our Junior High Department a program of student government whereby through an expressional experience the youth himself grows and in turn contributes to the department.

Organization Based on Needs

Our Junior High Department is part of a large city church. Its members live throughout a widely spread district, some coming long distances, even from adjacent towns. In addition, the

(Please turn to page 39)

THE HOSPITALITY COMMITTEE WELCOMES A NEW MEMBER TO THE DEPARTMENT

How One Church Is Succeeding

By HELEN KROMER DAVIS

MUCH has been written and said about the inadequacy of the church in the present world crisis. However, we must not forget those churches that are succeeding in their task. One such church that is adequately filling the needs of its community is the First Community Church in Columbus, Ohio. It has a membership of twenty-five hundred, including twenty-seven different denominations, and it conducts a youth program that is actively influencing five hundred young people. Through its influence upon intelligent youth, this church is helping to meet the problem of improving world conditions. Its minister has determined to concentrate not only upon adults to help them find meaning in life, but to build into young people the ability to evaluate life in terms of that which will prove most beneficial to mankind. He is training them slowly to live wisely within the society already in existence, and to live with such integrity that that society can be changed over a period of time without resorting to radical measures.

No attempt will be made to describe the adult program, for that would take too long. Suffice it to say that it is broad and far-reaching in its curriculum. At this time the discussion will be confined to the growth of a youth movement that is actually changing lives and enlisting young men and women in the service for Christ.

On January 5, 1935, a thirty-eight-year-old man, Dr. Roy A. Burkhart, preached his first sermon from the pulpit of the First Community Church. His previous experience consisted of denominational work, the superintendency of a high school, and eight years as director of summer camps for the International Council of Religious Education.

In the first few months of his new pastorate he planned a vital and effective program. Believing that if the church is to be a dynamic influence upon the issues of today, it must challenge the best and most popular young people as well as those who are not socially well-adjusted, Dr. Burkhart listed twenty-five leaders from the schools in the two communities he planned to serve. He chose captains of the athletic teams, presidents of the classes, leaders in various activities. He visited the schoolrooms and first made the acquaintance of these boys and girls. Then he took them to lunch, invited them on short trips he made for speaking engagements, and one by one sold them on his plan for a real youth program.

H. Armstrong Roberts

Two groups, high school and college, were formed. These groups became self-governing. They planned their own work under wise direction. Their Sunday evening meetings were designed to fit the needs they felt in their everyday school and social life. Inside the groups they received opportunities for speaking, for leading, for organizing, and planning. Persons with unusual talents and abilities began to stand out. That summer Dr. Burkhart personally solicited funds to send twenty-five of the most interested boys and girls to religious youth camps all over the country. They came back in September fired with enthusiasm and full of new ideas. He then approached one of the outstanding leaders on Ohio State University's campus, a senior in the College of Commerce who had been interested in the youth program, and offered him the salaried position of assistant minister. As the year wore on First Community's youth movement gained rapidly in popularity, until soon four groups took the place of two.

By Easter, the assistant minister and two other forceful young men had decided to enter the ministry; they declared their intentions at the Sunday morning service. The assistant minister made plans to enter Union Theological Seminary in New York City. The second boy, a junior at Ohio State, was chosen the new assistant, and three other college-age young people received positions as advisers for the youth groups.

Dr. Burkhart now faced a real problem. The young people were thoroughly interested and others were being drawn into the group every week. The strength of the movement lay in the fact that its entire leadership consisted of young people who were growing up with the program. However, they needed not only to attract more members continuously, but to form a nucleus of leaders who were ready to do some real thinking, some religious studying, and to come a little closer to the very heart of Jesus' teaching. Such a nucleus was formed and met together each week. Its members were encouraged to make talks in other churches and before youth meetings and were led in their thinking by the minister.

The real solution was reached, however, when Dr. Burkhart decided to take forty selected leaders for one week to his summer home in Canada. There they swam, hiked, fished; had classes on "Planning Worship Programs," "Arts and Crafts," and "The Bible." They spent the evenings about an open wood fire in the log cabin discussing the meaning and the purpose of life. They came home a closely knit group with a vision of what democracy and religion can mean. They had been part of an experience that fundamentally influenced the lives of many of them.

During the following September a girl received the position of Director of Youth Work. There were now six groups where there had been four. Each group was guided by two sponsors; a young married couple or a boy and a girl who worked together well.

Next a new group was organized, the Three Arts Club. It consisted of those who were interested in art, music, literature, or drama. This club met Saturday nights in different homes to listen to the N.B.C. Symphony. After the program someone who had been writing would read original poetry or prose and the group would criticize, or those who were composing would play their own music. No "dates" were allowed and these meetings became so vivid that young people began to refuse dates that they might come.

While Dr. Burkhart built his group around popular youth, boys and girls who were socially accepted in the schools, at the same time, quietly and patiently he began to enlist those who were shy and lonely; those who did not belong to the fraternities; who were completely ignored in school activities. He would discover a hidden talent in some young person and give him a special opportunity to display his ability. The summer camp afforded an opening for some of the boys and girls and the Three Arts meetings helped others. Today, in that youth program, some of the most active leaders are those who probably never would have achieved success in any field had it not been for this pastor's encouragement and careful direction.

The young people have tried to answer some of the greatest problems they have to face. They believe that it is best not to fight what they do not want, but to put their energy into producing what they do want. For example, there are ninety-nine night clubs in Columbus. Many boys and girls from both communities were patronizing these places often. The adults appealed to Dr. Burkhart, and he called the youth council together. They decided that they could solve the problem by providing a place where young people might come to enjoy wholesome and clever entertainment. They called it the Bar-None; nobody barred and no bar. The gymnasium of the church was set with tables and artistically decorated and lighted. All tables were reserved in advance. Then the committee began to enlist local talent and to make costumes for an original and beautiful program. Sandwiches and milk shakes were served as refreshments. Four hundred attended the first night, and all six such evenings held since have been a complete success. Usually such a project demands the combined efforts of sixty to one hundred people, and the youth are there seven nights a week instead of one.

Authenticated News Photo

GOD, THE GREAT GIVER, CAN OPEN THE WHOLE UNIVERSE TO OUR GAZE IN THE NARROW SPACE OF A SINGLE LANE.—RABINDRANATH TAGORE

In all things the young people of First Community Church have been encouraged to be creative—to do their own thinking. At first worship seemed meaningless to most of them; a hymn, Scripture, a prayer read from a book, while nobody listened. The council convened again. Why could not worship be made meaningful by having its origin lie in the personal need of each one participating? Why could it not find expression through the most beautiful that man has produced?

At the council's suggestion, special services were planned once a month. They were written, produced and presented entirely by youth. They used the finest in literature, color, lighting, the spoken voice, music, and drama. One, for instance, endeavored to present the life of the Indian and the value in his religious beliefs. Another, "Youth at the Crossroads," presented two contrasting scenes, the way of Jesus and the way of the absorbent self. In the separate meetings too, candles, a famous religious painting, a colored hanging, and boughs of foliage were used to help form an atmosphere of reverence. Every meeting had a worship period in which the poems used were carefully chosen, the prayers made personal, and the music studied and planned. Gradually these boys and girls are learning that worship means quiet and a time of renewal and revaluation.

The year 1940 saw eight youth groups, each having fifty active members, in First Community Church. It saw the first young assistant minister and his wife as pastor and youth director in their own church one hundred and fifty miles away. The second boy is a sophomore at Yale Divinity School, and he and his wife are serving a Congregational church there. The influence of this youth movement has been felt in hundreds of homes and even in the customs and the standards of the schools. Many unhealthy social habits have been made taboo by lack of participation. The church is no longer an appendage to most of those young people. It has become central and all-important in their lives.

There are five hundred young people who look to the church for guidance in Christian living. They are being taught to choose their mates carefully and to build secure and spiritually rich homes. They are discovering that democracy means accepting every human being having been created by God and doing your part toward making him realize his God-given possibilities. They are becoming fully aware of the great economic and social problems and are beginning to study them with new interest. They have come to understand that to pass judgment is to deny humility, but to understand and replace criticism with kindness is to find power and insight. They are becoming aware that the world will be changed only when individuals are changed. Also, they are discovering the happiness that results from intelligent and sincere service in the work of the kingdom of God.

■

LEARNING makes a good man better and an ill man worse.—THOMAS FULLER.

H. Armstrong Roberts

LET'S GO ON A PICNIC

By DOROTHY E. CLAYPOOL

COME, all you young people, and rally 'round. It's Junetime and that means Sunday school picnic-time in most churches. We've been dashing hither and yon to ask people what they do at their picnics and we've read all the gamebooks at hand just so we could tell you what to play.

Things To Keep in Mind

Amusement Parks may be what the kiddies cry for, but if you're wise you won't choose one for your picnic. The children either spend all their money right away and then stand around looking downcast, or they haven't any money to spend at all and that is hard on the morale of all concerned. Daddies and mammas find it hard to refuse extra rides on "The Whip" and "The Caterpillar," and when they have to pay for four or five such rides—well, something in next month's budget has to suffer. But to get away from the commercial outlook, amusement parks are the best possible device for scattering your picnic crowd, and before you know it, you haven't a contestant left for your hard-planned events.

Where To Go. What you need for a picnic site is a woodsy spot out in the country somewhere, with safe bathing and boating at hand, and a clearing where you can play your games. If you can scare up some good fishing, that will keep some of the dads happy while the rest of the family wear themselves out in other ways. To describe the ideal spot tersely, it should have: shade, water (drinking and bathing), parking space, sanitary toilet facilities, favorable eating conditions and accessibility.

"We'll Just Sit and Watch." Remember that for some of the picnic-goers, it will be a real relaxation merely to sit down and watch what the others are doing. So don't feel provoked when some of the older women come out with a remark like this. But if you have a number of young folks obsessed with inferiority complexes, or sheer laziness, or with an overabundance of the spirit of "woo," you can overcome their reluctance by passing out cards that are punched every time they enter an event. Graded consolation prizes go to those who have participated in certain numbers of activities.

Prizes. Keep these low in price (everybody knows that a Sunday school picnic is for fun and not for profit) and incline toward the humorous rather than the valuable.

Running Off the Events. Here's a secret for the successful running off of events. Let the men perform before the women as a general rule. This should hold true all the way down to the little tots. Let this be your order: an event for men, some whole group event, mixed men and women, something for the women alone, events for the tiny tots and on up through the teen-age pranksters then men and women together again, several events for women, and finally end up your round of events with the men.

Games Kit. Baseball equipment, volley ball sets, badminton, big balls for water games, other game sets and so forth.

One tug-of-war rope (not clothesline size).

Horseshoes, quoits, or something similar.

Burlap sacks for sack races (estimate probable number of contestants).

Straps or ropes for three-legged races.

Candles, needles, thread, cards, matches—in other words, equipment for any of your novel events.

First Aid Kit. We hate to present a cloud on the horizon of these bright plans but far too often the young lads from the Primary and the Junior Departments develop an adventurous turn on these Sunday school outings. For that reason they turn up occasionally in sad need of repair. For this reason it might be well to add a sewing kit to your first-aid box. Without knowing a thing about your particular crowd, we can predict that at some time during the day you will find a use for arnica, iodine, gauze bandage, adhesive tape, needles and thread, and a good stout patch or two. Don't forget that scissors come in handy for cutting gauze and tape. It's a good idea to appoint one person to take charge of the First-Aid Department and to ask everyone else to keep hands off. That way you know where everything is when you need it in a hurry, and besides you can be reasonably sure that it will remain sterile.

Getting Started. If you all go to the picnic site in a bus, probably everything will be run off according to schedule. But if you plan to arrive on the grounds in private cars, some undoubtedly will arrive ahead of others. If that is the case, make sure someone on your committee is at the place to greet early-comers, to start some games going, and to keep things moving generally.

Fun for the Day

Of course, any games chairman can lay out the usual order of fifty-yard dashes, swimming events, peanut scrambles, three-legged races, and so forth. They are so familiar that many picnic crowds would feel cheated if they weren't on the program for the day. It isn't even necessary for us to describe them. So what we shall offer is a list of variations or novelties.

Sir Walter Raleigh Race. Each group sends in three contestants, two feminine and one masculine. These take positions on the starting-line. The man receives three large white cards. He stoops down and sets one on the starting-line and the first woman stands on it. The second card he sets directly behind her and the second woman stands on that. At

the signal, the man places the third card in front of Number 1 Woman, near enough so that she can reach it by stepping. She steps forward to this card immediately, and Number 2 Woman steps forward to the card left vacant. The man promptly picks up the rear card and places it before Number 1 Woman—and the race proceeds in that manner to the goal. This game is guaranteed to reduce the waistline of any man who acts as Sir Walter.

Hit-and-Run Race. Players stand in a circle. Each receives a blown-up balloon tied to the center of a long string. At the first signal each ties the string around his waist so that the balloon hangs in the back. At the second signal the uproar starts, for each one tries to protect his own balloon, but at the same time to break the balloon of someone else. When a balloon breaks, that player must drop out, so that the one who stands up longest with balloon intact receives the prize.

Fire Drill. Here is a race for the men—and we suggest that if you use it someone should be appointed to keep the youngsters far enough away so that no accidents can occur. Contestants range along a starting-line. About fifty feet ahead of them stand the proper number of buckets or wire baskets containing oil-soaked waste. At the signal the contestants run forward, light the waste, then run back and receive a cup of water. They must put out their little individual fires with cups of water, and the one who succeeds in doing this with the least number of cups wins the fire drill.

Family Race. This race is performed by teams—a dad, a mother, and three children. If you like, they can be actual families, or you may prefer to call them families for this event only. All line up, with the father at the head of the line and the smallest child at the tail. At the signal they start off, trying to coordinate their running steps so that no one falls down, and when they reach the marker about fifty feet away, they round it and return to the starting-place. Allow a good distance between teams for this race; otherwise there may be some disastrous tangling. Of course, any team that breaks apart must fall out of the race; also it is against the rules to lose a child or two by the wayside, or to arrive at the goal in a sitting position.

Peanut Scramble. As a variation of the familiar peanut scramble where one of the deacons stands on a table and tosses peanuts to all, put your peanuts into a large, stout paper bag tied tightly with rope. Sling the rope over the limb of a tree or bar and choose one boy to have the honor of breaking the bag. Blindfold him and hand him a long stick. Whirl him around a few times and then start him on his way to find the peanuts. Tell him to brandish his stick forcibly and give the bag a good whack when he finds it. Of course, you may jerk the bag out of reach once or twice to prolong the fun. When the bag breaks and the peanuts descend, everybody scrambles to get his share of the goobers.

Penny Scramble. Another variation of this scramble idea is to bury a number of pennies or little prizes in piles of sawdust. Give a signal for the little ones to race to the piles and then let them burrow until they have uncovered all the prizes.

Candle Race. Each contestant races to a line where a number of lighted candles are standing. The idea is to carry them back to the starting-point without letting the flame blow out. If it does, the runner must go back to get it lighted again. Use this idea in your water events, if you want to see some real fun. Swimmers must use sidestroke with one arm and hold the candles out of the water with the other hand. Too ambitious swimming may douse the light, and then the racer must go back for more illumination.

Thread-Needle Race — another water event. Contestants dive into deep water from a float, or they swim out to a rowboat. They tread water while they receive a needle and some thread apiece —and they continue to tread water while they try to thread the needle. The first one to complete his task wins a prize.

Water Dodge Ball. This is played the same as it would be on land, but the teams stand in fairly shallow water. Dodgers may duck as well as dodge, but of course they must come up for air occasionally, so you are sure to get them in the long run.

Snapping Wiener Contest. This is a variation of the pie-eating contest, so highly prized by the young gluttons of the church. Tie short strings around several wieners and then tie these strings in turn to a long string stretched just high enough so that the contestants must jump or stretch slightly in order to grab a wiener with their teeth. Of course, no hands may be used. You might lengthen this struggle by having a number of "dogs" for each contestant and suggesting that the one who secures the greatest number wins. We don't know what he wins—except indigestion!

Hook-on Tag. Couples run linked arm in arm. A chaser and a runner weave in and out of these couples and when the runner wants to save himself he hooks on the outside arm of one of the couples. The other player must leave immediately and be chased. If he is caught, he becomes chaser and the other must then save himself. There is more fun if runners change frequently.

SNAIL TAG

By E. H. JORDAN

SNAIL tag should be played with a large number of boys and girls—at least ten, and as many more as desired.

First lay out a diagram on the ground in the shape of a snail's shell, and divide it into segments, with a small circle in the center. The space between the spiral lines forms a lane divided into segments, along which the players must travel in their journey to the center. The width of the lane, and the length of the outer side of each segment should be about twelve feet. The "snail" may be of any convenient size, depending on the number of players in the game.

The one chosen "It" may run along any of the dividing lines, trying to tag the runners, as they pass along the lane to the center, or back out again. He is not allowed to step off any of the lines.

The runners start into the snail one at a time, and they must leave each segment as the one following him enters it. When each runner reaches the center, he rests until all have reached that haven. But as the last runner reaches the center, the first one must start to retrace his course toward the outer world.

Any runner who is tagged, joins "It" in trying to tag the others. He then confines himself to the dividing line, either side or cross, and cannot leave them.

After the runners are all outside again, they start in once more. So it goes until all have been caught, and the last one tagged wins the game. The first one tagged is "It" in the next round.

Teaching Creatively

By HELEN MITCHEL

TEACHING is an art. As such, to be successful, it must be creative.

Much has been said concerning methods and procedure in teaching. Emphasis has been placed on a thorough knowledge of the Bible, and rightly so. Yet this should not be our sole emphasis.

Since I serve as superintendent in a junior high department of the church school, I have had occasion to choose a number of teachers. While I have watched them work, I have learned that, although a person may be very well acquainted with the Bible, it does not always follow that such a one will make a good teacher.

We teach boys and girls. Teach them the Bible, yes, but let us remember this —*we teach boys and girls.* If a person possesses a desire to serve Christ, a mind and heart in sympathy with youth, an ability to get the viewpoint of youth, he can develop a knowledge of the Bible.

If an individual shows no potential sympathy with youth, he will not make a successful teacher. He may fill the minds of his pupils with information, but he will never give them the living faith in God, the knowledge and the courage that are needed to face the problems of life.

In a recent training class the teacher advocated giving many hours a week to preparation of the Sunday school lesson. The preparation he spoke of involved the study of lesson text and exposition in such helps as were available. This is essential, of course. But again I have a theory, and I have found it successful in practice.

Granting that a thorough study of these things is needed, I believe that they can be mastered in an intensive study the first of the week. To teach creatively, a person must bring the lesson alive, fill it with a breathing, vital interpretation. In order to do this he must have imagination. He must think. Imaginations often grow sluggish from disuse, and they may move stiffly at first. It will be painful, but give them a chance. Liberate them and see what happens.

You have mastered your lesson material. The rest of the week lies before you. Carry that material constantly in your mind. One wastes precious minutes in idle, worrisome, useless thinking. Make your thinking productive. Bring it to bear on that Sunday school lesson.

Forget yourself when you consider the manner in which you wish to present your lesson. Put yourself in the place of the young people you teach. This is vitally important. The person who puts himself in the place of the individual does, in a sense, become that person. Study your material from his viewpoint, not your own.

Jesus, in his teaching, had a way of using illustrations that dealt with everyday familiar things. The world is filled with things waiting to be used in such a manner. Free your mind. Let it roam the great world about you and see what it discovers. Near you a highway is being built, a reservoir, a dam. Your pupils are keenly interested in these things. Find a lesson in them.

Having found it, lead the boys and the girls to find it, too. Do not make the mistake of telling them what it is. Give them a clue, and let them unravel the secret. What an individual has found for himself, although it may be trite and old to the rest of the world, is new to him. By right of discovery it is forever his, a part of his life.

A short time ago I taught a class of thirteen-year-old boys. For material we had seven boys, the Bible, a table, and a bowl of roses. We started with the roses. Our path led the boys to the age-old fact that like begets like. "Whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). With great excitement they showed me that if you would develop a fine Christian character you must sow the seeds that make for such.

We rounded a curve, following our thoughts, and one lad said he had a cousin who had told him how the roses get their color. He had also told the boy that if you throw a pebble into the ocean and could observe the reaction, the ripples would eventually reach the utmost shore.

We thought. We frowned. We were not so sure about the ocean but we did know what happened when you threw a rock into a pool.

AFTER THE SACRED VOLUMES OF GOD AND THE SCRIPTURES, STUDY, IN THE SECOND PLACE, THAT GREAT VOLUME OF THE WORKS AND THE CREATURES OF GOD.—FRANCIS BACON, "LETTERS: TO TRINITY COLLEGE, CAMBRIDGE."

Authenticated News Photo

SCHOOL OF THE GREAT

LEFT: TWO STRONG, BEAUTIFUL TOWERS ADORN THE WEST FRONT OF KING'S COLLEGE CHAPEL, CAMBRIDGE, ENGLAND, WHICH NUMBERS AMONG ITS FAMOUS SONS NEWTON, SPENSER, MILTON, BACON, DRYDEN, WORDSWORTH, MACAULAY, COLERIDGE, DARWIN, BYRON, TENNYSON, AND A HOST OF OTHERS. RIGHT: SPRING ADDS A JOYOUS BEAUTY TO THE SCHOLASTIC WALKS OF CAMBRIDGE.

God has given us brains, imagination, personalities. Let us use them, for only as we develop ourselves can he work through us to accomplish the greatest good.

Suddenly an eager hand was raised. "I know," said Jim, "It's like this. Someone says something cross, loses his temper, and first thing you know everyone's cross." So we talked of our influence for evil or for good.

Somewhat deviously we arrived at the subject of termites. Our boys had seen wood eaten by these small white ants. One termite, by himself, they said, could not do much damage. But a lot of termites . . . . My goodness! One boy knew of a woman who had broken her leg when she fell through an apparently good floor, undermined by termites. The boys again drew the lesson.

Let us suppose you have mastered your lesson material. You have given it a great deal of thought. You have something personal to give it, something of yourself. Then, organize it. Write the ideas you wish to use on small bits of paper. One idea to a piece. Arrange them so that they build logically to the most important fact at the lesson's close.

On Sunday—*teach.* Don't hold to your plans with a death grip. Teaching is much like driving a car. Hold the wheel rigid and you may end up anywhere but the place you want to go. Most roads have hills, curves, valleys. So does teaching. Watch for them, keeping the hand firmly on the steering wheel so that you can control the machine with skill when necessary. You may come to a lovely spot along the way where you can pause for a spiritual feast. You may come to a crossroad, change your plans and your destination. That is all right, too. Plans should be flexible. Elasticity gives them their value.

It is taken for granted that you, as a teacher, have spent time in prayer, asking divine guidance. Without this, Christian teaching does not exist.

JUNIOR HIGH INTERESTS AND ACTIVITIES

(Concluded from page 33)

department draws for membership upon an apartment house neighborhood near the church.

The department is organized as follows. We have about one hundred members enrolled. Officers are elected twice a year. The term of office runs concurrently with the school semester. During the summer vacation period special committees plan the work. We elect a president, a vice-president, a secretary, and the chairmen of standing committees, which we call Devotional, Missionary, Music, Social, Special Features, and Library. These elected officers form the Executive Board of the Junior High Department. They meet once a month at the home of one of the members to plan the work for the ensuing month.

All social activities are planned by the social chairman who reports his suggestions to the Executive Board. The librarian has charge of the junior high library which is loaned by the church library and supplemented by private loans from department members.

The ushers, the monitors, and the Hospitality Committee are appointed. These last-named constitute a welcoming group for new members and visitors.

Student activities are sponsored by the adult members of the department. In addition to the principal and the teaching staff, other adults number: a pianist, who sponsors the music; a program and library sponsor; a secretary; a membership chairman, a social chairman.

We hold our socials once a month, under the sponsorship of a mother of one of the members. Supper is served at six. After that comes a program of games, stunts, movies, and various other entertainment.

We are now organizing a Parent-Teacher Club. We have a mother from each class to serve on our social committee. Both parents and junior high members seem to profit from the closer relationship with the department.

Our junior high group has an active interest in affiliated service organizations. Many of the boys belong to Scout troops or athletic clubs sponsored by the church. Many of the girls belong to the World Wide Guild that maintains two chapters in our department. In addition, a large number belong to the Francis Carolers, a musical organization. The boys also serve by waiting on the tables at church or group dinners.

We feel that all these activities are necessary for we must build upon the many-angled foundations of preadolescence the serious and responsible adult superstructures of character, personality, and achievement, so that our young people may grow "in wisdom and stature, and in favor with God and man."

TONIGHT'S PRAYER

By CLARA ELLEN SPELMAN

Oh loving heavenly Father,
I offer my simple thoughts
Tonight
To thee.

I would keep always the deep affection
Of those whose love is my inspiration,
Whose companionship is my joy.

I would have them blessed
With all that tends to make their lives
Complete.

I would pray with all my heart,
That I
May add some bit
To that completeness.

■

IF he would, man cannot live all to this world. If he worship not the true God, he will have his idols.—PARKER.

Averagetown and Africa

"SO very dull! So fearfully remote! Let's talk about something that means something to us. Ourselves."

Such were the comments a young Sunday school teacher faced when she suggested a missionary topic for the year's study.

They were honest answers. Good, in so far as they were wholly without hypocrisy.

They talked about themselves—the problems of youth, the need for inner stability, themselves, and their neighbors. They even became perturbed about their community and started a milk fund for undernourished babies. But the teacher was not wholly happy and asked herself time and again, "Why have I failed to open their eyes and widen their vision beyond Averagetown? How might I yet arouse in them a permanent concern for people they have never seen, and never will, people in Africa, China, India—needy, forgotten, forsaken?"

She found a method that worked, a project that was real, a startling opening to shake the most youthful apathy toward world problems.

"Have you ever looked into the face of a person who has nothing?" she asked the girls. Some answered "Yes" readily enough, thinking of a beggar at the back door or a ragged little child in their town. No one had seen such dispossession as the teacher meant however. She took the girls around the world to introduce them to people who had nothing—no home, no family, no friends, no clothes, no food, no shelter, no hands, no feet, no health—nothing!

There *are* such people near home, and as far away as the Bibanga leper camp in Central Africa.

Kahinga was one of them. She was old, and no one wanted her, but she had heard of a "promised land" two hundred and fifty miles away; so she turned her face in that direction and stumbled and hobbled her way over the long, hot trail by day and the moonlit path at night. She would beg a cup of cold water or a tiny bit of *cassava* pudding to keep her tortured body alive until she could reach this haven of refuge. She reached it—a grateful old African woman who found Christ at the end of her long trek, and a home for such as she.

That home was provided by people like the girls in the Averagetown Sunday school class. The girls soon were imagining what it would be to share in the experience of helping a person, who had nothing, come into a new life.

That is what Wilbur did. His story illustrates what imagination with an ounce of direction can do. Wilbur was a ten-year-old country boy living in White Cloud, Kan., when his imagination was set on fire by a picture of an outcast leper in a hut of sticks.

"I wouldn't let my dog live in a house like that!" said Wilbur.

What he did is well known today. The "pig story," told and retold times without number, is as alive today as it was twenty-five years ago. In brief, it is this: A little unknown country boy looked within his own experience for a way in which he could feed and comfort one ugly, unknown, but totally miserable leper, for a year. Pete, the pig, showed the way. After months (a long time in the life of a boy) of patient care, Pete's market price brought life and health and something more than courage to Ai Sam, a Siamese boy much like Wilbur, himself, but sick—definitely sick and lonely.

These are real people. Ai Sam. Kahinga. Wilbur Chapman. They belong to a legion scattered over the globe but joined into a single force—not military, but militant, fighting not men but disease.

The American Mission to Lepers leads the crusade. This branch of the Christian church, which co-operates with all denominations, must meet a staggering problem. For ten million, like Kahinga and Ai Sam, outcasts over the face of the earth, require in this day and hour life-restoring care. "Death before death" is what the ancient Egyptians called leprosy. And in our modern world that graphic expression is only too real for the treatment accorded the victims of "the world's worst disease."

However, an army of peace, the men and the women working to eradicate leprosy from the earth, is pressing forward. Bearing the arms of friendship, the love of Christ, and healing care, it now is pioneering at over one hundred points in more than thirty countries. Though the number of men and women and children it has rescued and trained in useful, happy living is but a small fraction of the millions who still remain, that number is by so much a victory over despair and death.

Many stirring experiences are related in the following list of books. They contain many illustrations that teachers can use with their church school lessons.

An American Doctor's Odyssey, by Victor Heiser, M.D. Chapters 14 and 15 describe the beginnings of one of the world's most effective leprosy relief projects—in the Philippine Islands.

Damien the Leper, by John Farrow. The story of the great Catholic martyr who gave his life on the island of Molokai before modern prevention and "cure" were known.

Hearts Aglow. Stories of Lepers by the Inland Sea, by Honami Nagata and Lois J. Erickson. Accounts of the lives of six lepers who found their way to the Oshima leper colony, Japan.

Mary Reed of Chandag, by Lee S. Huizenga. A heroic woman, mysteriously cured of leprosy, has lived to her eighty-fifth year a life of service and adventure in the foothills of the Himalayas.

JUNE 1

THE LONG SUMMER DAYS

By Allen H. Gardner

Scripture: Psalm 121

In preparing for this session, you will find suggested below and in *'Teens* for June 1, page 174, worship suggestions, an interest check-sheet, discussion materials, and questions.

Notice that the worship suggestions are based upon an outdoor vesper type of service. Ask your worship committee to find a pleasant spot for these outdoor programs, and then discuss with them the possibilities in what might be undertaken by the group.

Appoint another committee to make duplications of the interest check-sheet so that it may be circulated among the members in advance of, or during the early part of the session. Try to arrange to have a blackboard or large sheet of paper so the answers can be tabulated and discussed intelligently by the whole group.

Desired Outcomes

In this topic and the ones to follow you are trying to guide the group into thinking about the possibilities for intelligent leisure activity. You want the members to begin thinking, "Am I choosing my recreation most wisely?" These meetings should aid the society in establishing a series of standards for determining the relative merits of available recreation, in order to provide the richest growth and satisfactions. The discussions may even lead the members to see personal and social responsibilities in the use of leisure time that they had never seriously considered before.

Special Projects

Try to organize a "Vacations, Unlimited," a commission that will explore and offer to advise the rest on the most creative and profitable uses of summer vacationtime. In keeping with the four sessions in this unit, you might have four subcommittees—Hobbies, Movies, Reading, Radio. Each of these subcommittees will find out all it can in its particular field, and then present for the group its findings on the opportunities and the problems, so that all may plan to make a more intelligent use of leisure spent in the four ways mentioned above. This may even develop into a more intelligent use of movies, reading, radio, and hobby activities for the church people as a whole, or for the young people of the entire community.

Growing out of the topic to be discussed this evening, you might organize a hobby show, where all the members will exhibit the interests that engage their free time. Or you might plan for a hobby clinic, where hobby doctors will advise as to interesting hobbies for each member. A final suggestion would be the collection of a hobby bookshelf that would be available to the members of the church or to groups that have need of it.

Discussion Questions

1. What things do people choose as hobbies?
2. What are the elements of a good hobby?
3. How do hobbies differ from fads?
4. How do hobbies contribute to personal and social growth?
5. What may we do, as a group, this summer to contribute to the leisure life of our group and community?

A Worship Service

This will follow the discussion. Start the meeting by using the check-sheet, then present the topic and provide time for discussion. Finally, hold the service of worship.

INSTRUMENTAL CALL TO WORSHIP. "Abide with Me," played softly.

HYMN. "This Is My Father's World."

SCRIPTURE. Psalm 121. This psalm will be particularly appropriate if your service is held out-of-doors.

PRAYER HYMN. "Into the Woods My Master Went."

PRAYER. Pray that the group may learn to achieve something of the quiet glory of nature; that our summer may give us refreshed, re-created lives after a summer's exposure to wholesome hobby activities; and that our lives may be more adequate to serve the Master's cause.

HYMN. "Day Is Dying in the West."

CLOSING HYMN. "Give of Your Best to the Master."

JUNE 8

MEET THE WORLD—ON THE RADIO

By Allen H. Gardner

Scripture: Proverbs 8: 1-11; Philippians 4: 8

This session should provide for both the presentation of factual material and the discussion of the radio by the entire group. Toward this end, carry out some of the following suggestions:

1. Ask one of the following to speak rather briefly on the indicated subject:

a) A radio station's Educational or Program Director—"What the Radio Offers You and Why."

b) The Radio Chairman of your local Women's Club (or of some other civic organization) — "Suggestions for the Radio Listener."

c) In case neither of the above is available, or in case your group is small and you feel that it would not be well to ask busy adults to come to a small audience, ask one of your church school teachers to speak on either of the subjects mentioned. It may be that one or two of the older members of your group would like to develop short talks on the two subjects.

2. Make enough copies of the check-sheets that appear in *'Teens*, for June 8, page 182, so that each member of your group may have one. Circulate these early in the meeting so that a committee may tabulate and announce the results.

3. In advance of the meeting talk over the topic with a selected number of the group, asking them to prepare opinions to express at the proper time.

4. Reserve the final ten minutes of the meeting for an informal question-and-answer period. It may be that you will feel the need of an older person to help with this. Perhaps your pastor will act as "answer man" if you ask him in plenty of time.

Special Projects

If you live near a broadcasting station, make arrangements to visit the studios and witness a broadcast. If you do this be sure to talk with the Program Director concerning the way in which he chooses the programs.

Spend an evening around a good short-wave set—listening, listing, and evaluating the various stations, countries, and programs received.

Visit the set of some "ham" and talk to him about his radio work. Ask him to make arrangements so you can listen in on his conversations with other young people who have the same hobby.

Write letters of approval to the radio programs that you like best, telling why you like those broadcasts.

Develop a radio workshop in which members of your group may practice radio writing and presentation. If you believe you have discovered something really worth while along this line it may be that you can persuade a local station to give you an audition.

A Suggested Order of Service

PRELUDE. "Largo," from the New World Symphony (this appears in some school songbooks under the name "Goin' Home"). If someone in your group has a good recording machine, have the record played.

CALL TO WORSHIP. "Show me thy ways, O Jehovah, and teach me thy paths. Guide me in thy truth and teach me."

HYMN. "Take Us on the Quest of Beauty."

SCRIPTURE. Proverbs 8: 1-11. The radio, which can offer wisdom and bring understanding, reaches everywhere and

to all men, but it must be used with intelligence and comprehension.

Philippians 4: 8. This is the Christian criterion for all activities and thinking.

THE TOPIC DISCUSSED.

PRAYER. Pray that the radio may be available to all peoples; that we who can use the radio freely may have the wisdom and the understanding to increase its effectiveness and decrease its harm; that we may help it to be of ever greater service to us, our community, and the world as an instrument of education, culture, and spiritual living.

HYMN. "We've a Story To Tell to the Nations."

CLOSING HYMN. "God of Our Youth, to Whom We Yield."

CLOSING MUSIC. "The Children's Prayer," from Hansel and Gretel. This is the familiar closing music heard on the Ford Sunday Evening Hour. It may be that someone in your group or your church may have a record that they will lend you.

JUNE 15

MEET THE WORLD— ON THE SCREEN

By Allen H. Gardner

Scripture: Psalm 32: 8-9; Philippians 4: 8

This session attempts to state some facts around six phases of the movie problem, and each is followed by a series of pertinent questions. These six areas can serve as suggestions for talks that will be presented by a number of boys and girls. The accompanying questions may be used by each speaker to amplify his remarks or by the leader to guide a discussion. Some groups may find that two or three of these areas discussed will be real problems in their particular community. If so, it might be a good idea to concentrate on these alone and disregard the rest, thus allowing more time for group participation in real community planning.

Special Projects

By way of further study and action, your Movies Committee from "Vacations, Unlimited" (suggested under the first topic of this month—"The Long Summer Days") should carry out and report on some of the following suggestions:

1. Visit some picture, of which you have read good reviews, and carefully study it to evaluate it, and determine the reactions of the audience. Present a report on its values and weaknesses, why you think it was produced, and the possible outcomes that you believe will develop from that picture. Before presenting your report check your judgments with various reviews, estimates, and publicity efforts in order to determine those that offer the most reliable information, and to see how you rate with them.

2. Study a collection of film magazines and discuss their probable effects upon the young people of your church and community.

3. Secure a variety of films from the Y. M. C. A. Motion Picture Bureau, 347 Madison Avenue, New York, N. Y., and show them to your group, giving them a careful analysis and evaluation.

4. Spend several meetings in a thorough discussion of the movies—their values, their dangers, their effects, and the way to get the best out of them.

Growing out of these discussions might come some of the following:

1. A campaign to aid all movie-goers in becoming more discriminating.

2. Publication of reliable movie reviews or estimates.

3. Promoting the use of educational movies in both the schools and the churches.

4. Encourage the formation of a functioning, impartial, local board of screen supervisors or censors, or a Better Film Council for your community.

5. Ask the local libraries to help inform people concerning best use of motion pictures (especially films on travel, science, religious drama).

A Suggested Order of Worship

PRELUDE. "Dear Lord and Father of Mankind."

CALL TO WORSHIP. "Lord, lift thou up the light of thy countenance upon us. Send out thy light and thy truth: let them lead me."

HYMN. "Open My Eyes, That I May See."

SCRIPTURE LESSON. Psalm 32: 8-9. The Lord will show us the way of wisdom, if our stubbornness will not interfere and if our own native intelligence will co-operate.

Philippians 4: 8. Paul here sets forth some noble criteria for Christian judgments of any activity. (If possible, read this verse from the Moffatt translation.)

THE TOPIC DISCUSSED.

PRAYER. Pray that we may be alert to the tremendous potentialities of the motion pictures; that our efforts may aid in directing the industry into the most constructive channels possible; and that the influence of the movies may increasingly grow for good throughout the world.

HYMN. "O Master-Workman of the Race."

CLOSING HYMN. "Rise Up, O Men of God."

Resource Materials

Shopping for Movies. Gregg and Feeney, Editors; Association Press, New York, N. Y. 23 pages; price 30 cents. Contains discussion outlines, useful check-sheets, evaluation charts, action projects, and complete bibliography.

The Harman Foundation, Division of Visual Experiment, 140 Nassau Street, New York, N. Y., has a number of religious and inspirational movies that they will rent for various prices. Write for their free leaflet.

JUNE 22

MEET THE WORLD— IN PRINT

By Marion Annesley

Scripture: 1 Timothy 4: 13; Luke 1: 1-4; Philippians 4: 8

In preparing for this session, notice the check-sheet that appears in *'Teens* for June 22, page 198. You will need to mimeograph this or duplicate it in some way so that you will have one copy to hand out to each person in the meeting. When you have tabulated the results of the checking, discuss them in the meeting to see:

1. What books the members of your group are reading.

2. The mental age of some of your members.

3. The needs of your group, so far as topics of this sort are concerned, and the needs for greater reading facilities, etc.

Discuss some of the individual books on the check-list, also, to see whether or not you think they are well written, what their underlying story is, and whether you would want to read books like that exclusively.

Because The American Baptist Publication Society is always eager to know exactly what boys and girls like in their reading matter, we would appreciate receiving these check-lists after you are through with them. Be sure to ask each person to put "boy" and age, or "girl" and age, at the top of the paper. Then, you as leader, might send a letter along with the lists, explaining the size of your group, whether you live in a town or a rural area, and whether or not you have a library near by. Address your letters to Miss Dorothy E. Claypool, 1701-1703 Chestnut Street, Philadelphia, Pa. If you will send in these check-sheets, you will be doing a real service for your denomination. If you will gather up all the check-sheets for the three meetings that preceded this topic and send them along at the same time, we would like to see those, too. After they have been tabulated in the office,

we will present the results in *'Teens* later in the summer.

Possible Projects

For individuals—the book diary described in *'Teens,* under the subtopic —"But Some Is for Profit."

For the group—a book club where the members of your group will come together about once a week to discuss the books that all are reading. Novel ways of presenting the stories may be attempted—a dramatization, putting the story in verse form, a debate, etc. At the end of the summer you could hold a meeting to evaluate your reading and discussions, and you could then publish on your church bulletin-board a list of the books that you had completed.

"Vacations, Unlimited." Do not neglect the possibilities in this project that was suggested with the first topic in June, "The Long Summer Days." The Reading Committee should have a number of suggestions to make by this time.

Collecting Poetry or Prose. Read the newspapers, magazines, and Sunday school story-papers and clip out fiction, poetry, or articles that seem exceptionally worth while. Arrange these attractively in a scrapbook and when you have completed it, pass it around to boys or girls or grown people in your church or community who are shut in and cannot get out to secure reading material. If your whole group works on this project you can have a good deal of fun while you do the clipping and pasting and arranging. Perhaps you can vie with one another to arrange the best-looking scrapbook, and when the work is done, you can display it in your church so all can enjoy it. You can collect children's stories and give the finished books to the primary department superintendent for a browsing table.

A Suggested Order of Service

HYMN. "O Word of God Incarnate."

SCRIPTURE. 1 Timothy 4: 13; Philippians 4: 8.

PRAYER. Pray that the discussions may be carried out with intelligence; offer thanks for the wisdom that has come down to us through the ages; for the ability to read; ask for continued wisdom to understand the things that are available for reading, and to select carefully the materials one reads.

THE TOPIC DISCUSSED. For greater emphasis, break up the discussion by singing an occasional hymn, or by inserting a Scripture passage. For instance, before or after the discussion on the check-sheet, sing "I Would Be True." In suggesting possible uses of the Bible for summer reading, read Luke 1: 1-4; Matt. 7: 24-27.

CLOSING HYMN. "Take Us on the Quest of Beauty."

JUNE 29

BEHIND THE HEADLINES

By Patricia W. Wells

Scripture: 2 Timothy 3: 14-17; Acts 8: 26-31

Of course, your first step in preparing this topic will be to read over the material in *'Teens* for June 29, page 206, as well as the two Scripture passages. Keep your Bible at hand for reference as you work.

Make your assignments well in advance, in order that those participating may be well prepared. Give a very brief statement of the purpose of this topic at the preceding meeting, and urge all members to read the papers during the week with the idea of preparing themselves for the session. They will not know, of course, the points to be brought out, but they might try to decide, from what they discover for themselves in the paper, how the Christian's reading of the news differs from others.

What To Do

First of all, bring out clearly the points in the topic. One or two people can do this satisfactorily. If you have a blackboard available, outline the points as they are enumerated, so that you will have them before everyone for reference.

Arrange in advance a display of all the newspapers you can secure, choosing issues for the same date as far as possible. If you can mark the papers, indicate in some way one or two events as the various papers have reported them. A red crayon encircling each version should be an easy way of attracting attention.

With your display where it can be seen easily, or in a form that may be easily handled, have someone lead a discussion in which specific examples are discovered in the papers at hand.

Suggestions for the Worship Service

APPROPRIATE HYMNS. "O Word of God Incarnate," "We May Not Climb the Heavenly Steeps," "Lord, Speak to Me That I May Speak," "Where Cross the Crowded Ways of Life."

Supplementary Materials

A favorite devotional poem and one that is singularly appropriate to this program is "The Ways," by John Oxenham. You will find it in *Hymns for Creative Living,* page 182, and it is available also in many anthologies. It would serve as a fine concluding worship thought, as it expresses the need for making the Christian choice in all our activities.

Emerson's declaration that "the test of civilization is not the census, nor the size of cities, nor the crops—no, but the kind of man that the country turns out" might be used to emphasize the importance of evaluating all the aspects of civilization by their contribution to the development of human personality. It would be helpful to the group if the leader would help them discover a particular paper whose policy seeks to follow the principles that tonight's biblical references point out as Jesus' basis of judgment.

If you make a really good study of the papers, you will not have time for a long devotional period, but be sure to conclude with a note of consecration and high resolve, in order to leave your members uplifted and prepared to put the lesson into practice.

Scripture To Use with the Discussion

General Principles—Matthew 7: 1-5; Mark 4: 1-20; Luke 6: 45-49.

Headlines on War—James 3: 17-18; Matthew 5: 43-48.

Headlines on Liquor—1 Corinthians 6: 19-20; Proverbs 23: 20-21, 29-35.

Headlines on Politics—John chapter 9; Matthew 21: 12-17; chapter 23.

Headlines on Crime—Luke 18: 2-8; Luke 10: 25-37; Matthew 21: 33-46.

TOPICS MOVE NEXT MONTH

As announced in two previous issues of this magazine, beginning next month the leader's helps that have appeared on these pages will be moved to the weekly story-paper, *'Teens.* This is because many of the junior high discussion groups prefer to find all their discussion material in one place. Beginning with the July 6th issue we will offer one and one-half pages of background material for presentation in the meeting and full suggestions to the leader for conducting the service.

During July the topics will be as follows:

July 6—"Liberty and Good Will for All." Matthew 13: 31-33. (A Bible appreciation topic that shows how the Bible influences our attitudes.)

July 13—"Do They Like Me?" 1 Corinthians 9: 20-22; Luke 10: 27. (A discussion on popularity.)

July 20—"Let's Be Friends—with Friends!" Romans 15: 1-7; Ephesians 4: 25-32. (The values in real friendships.)

July 27—"Let's Be Friends—with Enemies!" Luke 6: 27-38. (How to overcome feelings of antagonism.)

Miller Studio, National City, Calif.

STUDY AND DISCUSSION GROUP

For Young Mothers and Prospective Mothers

Sponsored by
The First Baptist Church
National City, Calif.

Young Mothers in Learning-for-Life Group

MRS. FLORENCE I. EDDY, Leader

EDITOR'S NOTE: *A few months ago, Mrs. Florence I. Eddy, of the First Baptist Church, National City, Calif., submitted to the Leadership Education Division of The American Baptist Publication Society an information form—The Course in Preview—preparatory to teaching a Standard Leadership Class. In it she told of the very interesting group of young mothers and prospective mothers that she is leading in study and discussion. Because of the commendable character of this work and because of the many practical suggestions contained in her account of it, there was immediate agreement that the facts of general interest should be made public through* BAPTIST LEADER. *On the basis of the information thus available and an informal letter from Mrs. Eddy, the accompanying article was prepared. Mrs. Eddy wrote about the activities of the group; she did not write about herself. It is easy to see, however, that the success of this undertaking has been due in large measure to her training for leadership, her genuine consecration, and her untiring efforts.*

COMPETENT OBSERVERS of contemporary life have repeatedly expressed concern over what is happening to the American home. They point out that family ties need to be strengthened, that family difficulties need to be adjusted, and that family life, in general, needs to be raised to the Christian level. These things need to be done, they say, if the integrity of the home is to be preserved, if the members of the family are to live happily together, and if the children in the family are to be trained for good citizenship. These facts are so obvious that reiteration of them is scarcely necessary.

There are always a few folks, however—and may their number increase!—who are not content to weep over conditions. They determine that whatever others may do (or may not do), they, on their part, will do their utmost to improve conditions. Mrs. Florence I. Eddy, leader of the group described in this article, must be counted among those who show themselves ready to do whatever they can. And when that spirit prevails, it is surprising how much can be accomplished.

Mrs. Eddy knew the appalling divorce statistics. She knew that each divorce represented an unhappy marital experience and a broken home. She knew that frequently children thereby were deprived of the love and instruction of one or the other of their parents. She knew also that when home problems and responsibilities multiplied, due to the coming of babies, many young adults lost their interest in the church. To meet this situation as far as might be possible, she proposed to the Board of Christian Education of her church (the First Baptist Church, National City, Calif.) that it sponsor a Learning for Life Group of which she would be the leader. The Board, very happily, gave the project its wholehearted approval.

The Group Is Formed

It was in June, 1938, that the Learning for Life Group was organized. Its first meeting was in Mrs. Eddy's home. The first ten to respond to her invitation were from eighteen to twenty-two years of age—young mothers with their first or second babies and prospective mothers. This original group, it should be noted, had not been recruited from among the regular attendants of the church school. Church school attendance, on their part—if any at all—was most irregular. Only one member of the group had any thought whatsoever of training for service in the church or the church school. In fact, there was a decided aversion to any move aimed in that direction. One mother asked suspiciously, "Is this a *religious* study we are going to take?"

Another remarked, "I'm never going to cram religion down *my* child's throat."

Today there are twenty mothers in the group. As is to be expected, they differ somewhat in ability. Some were not able to finish high school, others have had one or more years of college training. They are united, however, by a common desire to become better mothers. Meetings are held on the third Friday of each month. Since the organization of the group, only one meeting has been missed, and that was due to illness which was widespread in the community. The original skepticism concerning the worthwhileness of the undertaking has given place to enthusiasm.

The First Studies

The group began with two simple studies—both of them publications of the Children's Bureau: *Are You Training Your Child To Be Happy?*[1] and *The Child from One to Six: His Care and Training.*[2] These studies quickly captured the interest of the mothers.

As problems were shared, the initial interest grew; and the group decided that it would study next *Your Child Needs*——[3] by Mary M. Chalmers. This course introduced the Christian motivation, not included in the publications of the Children's Bureau. The group undertook this study in a serious way. After a year of work they were pleased to receive Course Cards for the Standard Leadership Course, No. 420*a*. The pastor of the church met with the group on this occasion. He presented the cards and, by his remarks, he gave the work a valuable stimulus.

The class periods were sixty minutes each, and each was followed by another hour, devoted to informal discussion and a social time. The textbook was invaluable, but the assignments given to the members of the class were made, for the most part, on the basis of the problems and needs of the individual concerned. All the members of the group were encouraged to participate freely in the discussion.

The Next Steps

The group recognized the need for co-operation in homemaking and in child rearing, and decided that their next studies would be *The Home and Christian Living*,[4] by Percy R. and Myrtle H. Hayward, and *Growing Together in the Family*,[5] by L. F. Wood. These proved fruitful studies and directed attention to other subjects needing more highly specialized treatment.

Help on these matters was obtained by securing the services of special speakers. These speakers proved an attractive feature of the program. "Budgeting on a Small Salary" and "Balanced Diet on a Small Budget" were discussed by speakers sent out by the University Extension Department of the Farm Bureau. "Backyard Playgrounds" was the subject of a speaker secured from the Co-ordinating Council of Social Agencies.

Learning and service projects have been frequently employed. One mother gave ten days to directing Bible Dramatization in the vacation church school. Other program features have been clinics, family nights, and visits to kindergarten and nursery schools.

The Gratifying Outcomes

The group is now in its third year. As a result of the efforts put forth, a number of highly gratifying outcomes are in evidence. Most important of all is the changed attitude on the part of the mothers. They have discovered the place which Christ and the church should have in their lives. They came to see as a result of their studies that no matter how energetically they might co-operate in the solution of home problems, they would never be able to answer satisfactorily the questions concerning God which every growing child will ask unless they themselves had had a genuine experience of God. Accordingly, each meeting of the group is now opened with a brief worship service which is planned and conducted by some one of the members.

One of the mothers has made a personal commitment of her life to Christ. She has been baptized and is now a member of the church. Eleven of the babies have been placed upon the Cradle Roll of the First Baptist Church; nine other babies have been similarly enrolled in churches of other denominations. Four new babies are ready to be enrolled. Five brides of the past year are seeking membership in the group. A mother who has moved from the community has asked that she be permitted to continue her membership and to carry on the study by correspondence. Though all family problems have not yet been solved and much remains to be done, especially in the way of winning the interest and co-operation of some of the husbands, the progress which already has been made encourages the group to continue its work.

Looking Ahead

Not content with what has been accomplished, the group is looking ahead. It has voted that its next study shall be concerned with young adult life. They desire a better understanding of themselves and of the problems faced by young adults in the present day. They are concerned to share what they have learned with other young mothers.

Church schools enrolled in the Baptist Church School Advance will be quick to see the possibilities of extending their Christian outreach through such a group as has been described. Here is an opportunity for Christian service. Here is a way of holding the interest of some who might otherwise be lost to the church. Mrs. Eddy concludes her letter with these words: "A great field, untouched, is open to our churches. Shall we enter?"

■

"THE all-pervading spirit of a true family is love. Differences of complexion, temperament, disposition, abilities, and interest do not spoil the spirit of true affection."—ANON.

THE PROGRAM BUILDER

By Jessie Merle Franklin

I like to think a program builder is an architect
Who dreams his finished work in his own mind
Before he starts, and seeing its completed beauty there,
Like some skyscraper perfectly designed,
He draws blueprints. And programs must be visioned, I suspect,
And planned and worked upon with no less care,
Than great skyscrapers; they must have foundations laid in pray'r,
And conscientious workmen to perfect the builder's plans.

Then like steel girders, lending strength, you find
Inside tall, slender walls that stand outlined against the sky,
Somebody's heart each program part must bear
Inside the outward beauty men inspect.

[1] *Are You Training Your Child To Be Happy?* Lesson material in child management. Children's Bureau Publication 202. To be ordered from the Superintendent of Documents, United States Government Printing Office, Washington, D. C. 10 cents.

[2] *The Child from One to Six: His Care and Training.* Children's Bureau Publication 30. To be ordered from the Superintendent of Documents, United States Government Printing Office, Washington, D. C. 15 cents.

[3] *Your Child Needs*—— By Mary M. Chalmers. Practical help for the task of guiding children in the "abundant life." The Judson Press. 50 cents.

[4] *The Home and Christian Living*, by Percy R. and Myrtle H. Hayward. The Westminster Press. 75 cents.

[5] *Growing Together in the Family*, by L. F. Wood. The Abingdon Press. 50 cents.

International Sunday School Lessons

Theme for the Quarter: Christianity Reaches Out: Studies in the Acts, the Epistles, and the Revelation

(First Half of a Six Months' Course)

Aim: Through a study of the Acts, the Epistles, and the Revelation, to learn the history of the early church and the secret of its power in order the better to co-operate with God in building an effective church today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1939, by the International Council of Religious Education and are used by permission.

LESSON 9—JUNE 1

Broadening Christian Horizons: The Antioch Movement

Acts 11 : 19-30

Acts 11:19-30

19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

KEY VERSE: *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1: 16*

TO BE READ EACH DAY

May 26. M. The Gospel in Antioch. Acts 11: 19-26
May 27. T. A Ministering Church. Acts 11: 27-30
May 28. W. A Missionary Tour. Matthew 10: 1, 5-11
May 29. T. Persecution Overruled. Philippians 1: 12-17
May 30. F. God, the Source of Power. 1 Corinthians 2: 1-5
May 31. S. A Growing Church. Ephesians 4: 11-16
June 1. S. A Song of Thanksgiving. Psalm 122

SCRIPTURE SAYS—

By W. W. Adams

Christ came unto his own—the Jewish people. His first commission to the disciples limited their missionary work to the "lost sheep of the house of Israel" (Matt. 10: 6). But the final commission, while naming Jerusalem as the place to begin (Acts 1: 8), included all peoples (Matt. 28: 16-20; Luke 24: 47). The record of the way in which this objective was reached makes a romantic story.

I. The Movement Begins (vss. 19-21)

Luke has told the results of the scattering of believers into various parts of Palestine. He will now tell the story of one result that was unique.

We have no way of knowing when this movement began. Luke is not relating events chronologically. The work at Antioch may easily have come before Peter's meeting with Cornelius. As Philip and others were leaving Jerusalem, telling the story as they went, other disciples went into Phoenicia, Cyprus, and Antioch.

One thing is clear: the scattering of the believers was widespread. Phoenicia lay to the north, between the Lebanon range and the sea, and extended up the shore more than 150 miles. Cyprus, a large island, lay more than sixty miles west of Palestine. Antioch was in northern Syria, a few miles inland.

Tribulation could drive believers from Jerusalem, but it could not stop them from telling their story. As they traveled, they were "preaching the word." The word used, however, is not the one which denotes formal preaching—that word comes later. It is the word for ordinary conversation. They simply "talked the word"; they told in ordinary conversation the story of Christ.

These men, however, still limited the telling of their story to Jews. This is what all others were doing, prior to Peter's work with Cornelius.

We now come to pioneers in missionary work. These unnamed heroes came ahead of Paul in carrying the gospel to Gentiles. There were believers, most likely proselytes, who had lived in Cyprus and Cyrene (the latter, a district in Libya, north Africa. Being from these places, far removed from the strict, Jewish atmosphere of Judea, they were more openminded, less bound by prejudice, than the Jews of Jerusalem. The Holy Spirit used them to inaugurate the next phase of the spread of Christianity.

These believers came to Antioch, the important city on the Orontes, in Syria. It had come to be the third city in the Roman Empire, being outranked only by Rome and Alexandria, and was called the "Queen of the East." Although many Jews lived there, it was primarily a Gentile city. Here lived the Roman Prefect, with his court. The city was famous as a center of commerce, wealth, culture, races, games, superstition, degrading heathenism, vice, and sin. It was soon to become the leading city in the

spreading of Christianity, running ahead even of Jerusalem.

To this city came pioneer missionaries. They spoke to the Greeks, preaching (the word used denotes evangelizing, proclaiming good news) the Lord Jesus. They preached to pagan Greeks! This was a new experience, for Cornelius had been a proselyte; these Greeks were not. Thus, apart from any official action by the original apostles or by the Jerusalem church, the Holy Spirit inaugurated this specifically Gentile work.

They preached Jesus as Saviour and Lord. The results were encouraging. "The hand of the Lord was with them." "The hand" symbolizes God's presence and power (cf. Exod. 9: 3; Acts 4: 30). God was present there, blessing the preaching of those men. "A great number believed, and turned unto the Lord."

II. The Movement Grows (vss. 22-26)

Guided by Barnabas (vss. 22-24). News of the converting of Gentiles to Christ came to the Jerusalem church. What was the response of these believers to this report? It has generally been assumed that the response was one of suspicion and doubt, if not of open hostility. True, this church had acquiesced when Peter told the story of his successful work among Gentiles (Acts 11: 18). But they doubted the genuineness of the story of the Antioch work, and they were afraid of such a movement. They felt that it should be kept within bounds. So the interpretation has run.

But if the members of the Jerusalem church were desirous of checking this new movement, they chose the wrong person to represent them in the effort. They selected Barnabas to make a pastoral visit to all the churches from Jerusalem to Antioch. The expression "as far as Antioch" means that Antioch was the farthest point to be visited, not the only one. The specific purpose of his visit is not stated. He could make inquiry, instruct, organize, encourage, or disapprove, and finally he was to report back to Jerusalem. Barnabas was not one of the Twelve, though he was in their confidence. He went to Antioch, not with ecclesiastical authority to regulate matters there, but with every personal quality needed to encourage and guide this new movement. His original home was Cyprus, and so he is from the same atmosphere as were the pioneers in Antioch (Acts 4: 36). He was also a Levite, of the priestly class, and therefore was in position to interpret the gospel against its natural background, Judaism.

In verse 24 Luke gives us a casual statement, "for (because) he was a good man, and full of the Holy Ghost and of faith." This statement is given as the explanation of Barnabas' conduct upon his arrival at Antioch. He did what he did, not because he possessed apostolic authority, but because he was a good man. He was also full of the Spirit; ready to do the Spirit's bidding. He possessed spiritual insight.

This insight into Barnabas' personal and spiritual qualities enables us to understand what he did in Antioch. Two things deserve emphasis:

1. He "was glad." He rejoiced when he saw the grace of God. He beheld it in the changed spirit, temper, character, and conduct of the converted Greeks. They had cut loose from paganism. They were filled with joy and were seeking to win others.

2. He "exhorted them all, that with purpose of heart they would cleave unto the Lord." Barnabas had been nicknamed "son of consolation" or "exhortation" (Acts 4: 36). He now becomes the exhorter of the Greeks. He did not rebuke them, nor command them, nor transfer apostolic authority to them. But he knew the dangers when the first glow of enthusiasm should die down. He therefore kept on encouraging these Greek converts to set their hearts firmly in the determination to adhere to the Lord. This behavior on the part of Barnabas certainly does not indicate that he went to Antioch with a doubtful mind or with hostility toward this new movement! Instead of reproving or regulating these believers, he so encouraged them that "much people was added unto the Lord."

Assisted by Paul (vss. 25-26). Barnabas needed help. The needs were beyond his strength. Instead of going to Jerusalem to make a report or to get instructions, he went to Tarsus seeking aid. Paul had been chosen for special work among the Gentiles (Acts 9: 15). Barnabas knew this fact; he also knew of Paul's earlier preaching (Acts 9: 27). Meanwhile, for more than eight years (about A.D. 36–44) Paul had been in Syria and Cilicia, thinking, reading, praying, preaching (Gal. 1: 21). Tarsus, Paul's home town, was not far from Antioch. Barnabas knew of Paul's activities there. He went to Tarsus, found Paul, and brought him to Antioch. Here for one year they worked together.

It was during this year, when Barnabas and Paul were at Antioch, that the disciples for the first time were called Christians. Hitherto they had been called believers, brethren, Nazarenes, people of the Way. Now they became known as Christians. Jews would never so designate Christ's followers, for *Christos* (the anointed) was one of their sacred words for the Messiah. A *Christianos* person would be a follower of the Messiah. But Gentiles would readily designate believers as Christians —Christ's people.

III. The Movement Bears Fruit (vss. 27-30)

Soon the Gentile Christians had an opportunity to prove the genuineness of their conversion. Certain prophets came to Antioch from Jerusalem. One of them, Agabus, predicted a great famine soon to fall upon the Graeco-Roman world. The prediction came true in the reign of Claudius (A.D. 41-44). The Antiochans did a noble and timely thing. Each one resolved to share as he was able ("as the Lord had prospered him," 1 Cor. 16: 2) with the Judean Christians. Barnabas and Saul bore the gifts to Jerusalem. This united the Gentile Christians with the Jewish Christians in a bond of fellowship. "By their fruits ye shall know them." Barnabas and Saul, and now the Gentile converts themselves, gave ample testimony to the reality of the work of the Holy Spirit in Antioch.

LESSON APPLIED

By Howard K. Williams

Purpose. To show how Christian work in Antioch resulted in a broadening of Christian horizons; to show how our churches today may broaden their horizons.

Preparation. Some lessons overwhelm one with their wealth of teaching material. This is such a lesson. The passage of Scripture is brief and should be read with care. Look up the unfamiliar words in your Bible dictionary. Jot down your ideas and correlate them.

How Big Are You?

The Scripture passage suggests this question and with it the charming book, *So Big*, by Edna Ferber. Selina Peake, a country schoolteacher, marries a stolid farmer. She is a beautiful spirit who sees beauty even in the long rows of cabbages. This fact is joke enough to last her unappreciative husband all winter. After years of drudgery the husband dies, and Selina, with her little baby boy, faces the task of making a living. She decides to remain on the farm, and the little baby crawls along between the rows of vegetables as his mother cultivates them. But she takes time to stop to talk to her baby boy. Her favorite question is, "How big are you?" and little Dirk is taught to stretch out his arms to signify how big. In the course of time Dirk goes to school, and then to college, while his mother works hard to pay the expenses. He decides for achitecture. He is attractive and his company is sought. He starts his career, but progress is slow. Then a woman friend suggests he go into the bond business to make money quickly and be rich. He listens, and,

little by little, the ideal of making beautiful buildings succumbs to the idea of money-making. He avoids the hard paths and follows the easy ways. A better friend says, "Why, you haven't a mark of the struggle of life on you! I'd rather plan one back door to make the city more beautiful than to build a cathedral just for money." The years pass. Selina, his mother, still farms, and makes farming a beautiful thing. Lovers of beauty seek out her place and her company. Dirk goes home, but finds he is an outsider. He cannot appreciate beauty. His mother talks with him and asks the old question, "How big are you?" Poor Dirk had turned his back on bigness and now it had gone!

So God calls the church to bigness. He started by calling Peter to bigness in the vision of a Gentile's need. He called those persecuted Christians to bigness by scattering them abroad. Your church cannot be big, if you are a little Christian. How big are you? How big is your church in its sympathy and outreach?

Persecution

When God wants mushrooms he gives rich soil and a quick and easy growth. When he wants an oak, he takes an acorn and a hundred years of blasting winds to make it strong. Why does God allow the bitter winds of persecution to blow on the Christian? Because he is interested in the oak type of Christian and not the mushroom type.

Those early followers of Jesus showed themselves oak Christians. When they were driven abroad by persecution, they did not stop their witnessing. As a result, they felt the joy of the wind in their faces as they walked in the glorious morning of the early church—"the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

From Jerusalem to Antioch

At Jerusalem. There were some earnest Christians at Jerusalem, but most of them were somewhat narrow-minded. They were disturbed when they heard reports of the activities of those who had been scattered abroad. The most startling fact was that in Antioch some Greeks had become Christians.

What is the wickedest city you know of today? Take that city and multiply its wickedness many times, and you have ancient Antioch. Situated in Syria (look it up on the map), it was the gateway to the East. It was prosperous, large (some two miles wide and five miles long), compassed by walls fifty feet high and fifteen feet thick, symmetrical, regular, and beautifully embellished by the arts. It had noble public buildings and palatial residences. Its population numbered a quarter of a million, among whom were all nations of the earth and all types of civilizations. But the city was foremost in vice, as well as in luxury. One writer says of Antioch, "It was a city of races, games, dances, processions, fetes, debaucheries the most unhealthy superstitions and the most unbridled luxury."

It was into this city that these heralds of the cross had come. Surely, we Christians today do not face any problem so hard as that which these missionaries encountered.

Barnabas. To this town, Barnabas was sent. Why did they send Barnabas? I think there were several reasons, but the main reason was because of what he *was.* "He was a good man."

What is a good man? Chaplain Tiplady tells of a new lieutenant in the officers' "mess" in France. His fellow officers were discussing the new arrival. One said, "He doesn't swear!" Another, "He doesn't drink liquor." Another, "He doesn't gamble." They decided, "He must be a Christian." But goodness is not measured only by what a person *does not do;* it is measured also by what *he does.* A good man is good for something. In this sense, Barnabas was a good man.

We can tell what a man is by the things that make him glad. Of Barnabas it is said: "who, when he came, and had seen the grace of God, was glad." We cultivate tastes. Were you glad when you learned that certain persons were converted, or was their conversion a matter of indifference to you? Were you glad when you were given Christian duties to perform, or did you say, "One more thing to take my time"? What makes you glad?

Christians!

How did they say the word that first time? You will find the word three times in the New Testament: "The disciples were called Christians first in Antioch" (Acts 11: 26); "Almost thou persuadest me to be a Christian" (Acts 26: 28); "If a man suffer as a Christian" (1 Pet. 4: 16). I am sure that in the last case Peter made the words ring like the sound of a strong, clear bell. How did Agrippa say it? Was it with a curling lip and in a sarcastic tone? "You would have me become a Christian, would you?" Or was he wistful, "With a little more persuasion, I might be a Christian"? How did those Antiochans say it when first they attached this name to the followers of Jesus? Probably it was in contempt. Many names given as terms of opprobrium have become honorable—Quaker, Methodist, Anabaptist, Baptist! The way we live will determine how people about us will think of the word "Christian."

"Every Man According to His Ability"

Temporal need arose among the Christians of Jerusalem. It was good for them, even in a temporal way, to have treated those new Christians in Antioch in a brotherly fashion, for now these Antiochan Christians took up an offering for their Jerusalem brothers. They determined to send relief, each according to his ability. They did not compare their gift with the offering of others. They determined to give as they could, and that is what God requires.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Preparing To Teach

Before considering today's lesson renew the lessons that have already told something of the early spread of Christianity:

On May 4 we heard the story of the stoning of Stephen and the spread of Christianity through persecution.

On May 18 we read of Saul's conversion and saw what this meant for the horizon of our religion.

On May 25 we studied Peter's vision and learned how God taught Peter to overcome the prejudices that kept him from bearing witness of his faith in Jesus to the Gentiles.

Use a map to help fix these past lessons in the minds of the class. Besides that, preview briefly some of the future lessons to show what this experience at Antioch, which we are to study today, meant to the whole forward movement of Christianity. Next week we shall consider the "Beginnings of World Missions." Then we shall take up "Progress in World Missions," and in July, "How the gospel was carried to Europe and expanded in Asia."

Using Imagination in Teaching

The article, "They Dramatize Their Teaching"—*Readers' Digest,* March, 1941, page 43—tells how Dr. Eubank of the University of Cincinnati, at the beginning of one course in sociology, gives each student in the class a Lincoln cent and asks the class to imagine itself in the year A.D. 3000, knowing nothing of the civilization of 1941, but possessing a knowledge of ancient languages. Alert minds and sharp eyes have discovered that 1941: (1) Had a "system of finance, business and exchange"; (2) knew something about mining; (3) had a written language; (4) practiced agriculture; (5) believed in one God, etc.

Using this technique write out the text of Acts 11: 19-20 on the board and ask your class to read it and then describe the men of Cyprus and Cyrene. Among their discoveries should be:

(1) These men were Jews because, according to verse 19, up to this time the word had been spoken only to Jews. (2) They were most likely Grecian Jews, for they spoke readily to the Greeks. (3) They must have found life in the "Word" or they would not have spoken about it to others. (4) They did not have to overcome the inhibiting prejudices that Peter had to overcome. (5) They were a link between the Jews and the Gentiles. (6) They were men to whom we owe much.

By a variation of this technique now have the class demonstrate how, even if verse 24 had been missing from this chapter, all who read it would still know that Barnabas was a "good man, and full of the Holy Spirit and of faith." In addition to the verses given in today's lesson see also Acts 4: 36-37 and Acts 9: 26-27.

Barnabas' goodness consisted in: *His generosity.* (Selling his field and giving all of the money he received.) *His sincere gladness in the conversion of Paul.* (He might have been so envious of Paul's dramatic experience that he would refuse to bear testimony of Paul's sincerity. *His unselfish and self-effacing invitation to come to Antioch.* (Surely Barnabas knew that once Paul arrived on the scene his spectacular experience and brilliant preaching would outshine Barnabas' own abilities.) *His openmindedness.* (Coming from Jerusalem, Barnabas might easily have criticized the fact that the gospel had been preached to the Greeks by these liberal men of Cyprus and Cyrene. A good man rejoices in all good work, whether or not it is done exactly as he would have done it.)

Living Up to Our Christian Name

Using the above characteristics of Barnabas, have the class test itself.

1. *Generosity.* Discuss the general collections in your class for the past year, also report on the attendance. If you have the envelope system probably you cannot do this, but you can have a discussion on the use of class funds—how much money went into class good times, and how much was disbursed for world relief, local charities, etc.

2. *Sincere Gladness in Another's Good Fortune.* What is the attitude in your class toward the Christian experiences of others?

3. *Unselfishness.* Does jealousy ever prevent us from asking others to share our honors and great responsibilities?

4. *Openmindedness.* The spirit is as much a victim of arthritis as the body. Young people whose arteries have not yet begun to harden may be mentally and spiritually dead because their minds and spirits have set in the old, familiar ways of doing things.

"Relief Unto the Brethren" (vs. 29)

"In 1938 the White Cross gifts of our Swatow local church totaled about $500.00; in 1939 over $600.00; but in 1940 they mounted to $1,800.00. Despite the hard times, our Chinese Christians gave liberally last Christmas for the relief of the poor."—Excerpt from letter received in New York, February 10, 1941, from Kenneth G. Hobart, Swatow, South China.

How much has your class given for relief unto the brethren?

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. The Name "Christian."

PRELUDE. "The Lord's Prayer," Malotte.

CALL TO WORSHIP.

"We will hear what the Lord God may say in us.

"Blest are the souls that hear the Lord's voice speaking within them,

"And take the word of comfort from his lips."

—Adapted from Thomas à Kempis.

INVOCATION. Thy tabernacles are amiable unto us, O Lord, and our souls long for thee at this hour; Oh, bless us with the unspeakable grace of thy presence. Amen.

OPENING SENTENCE. ". . . . And it was in Antioch that the disciples first received the name of 'Christians'" (Acts 11: 26, Montgomery).

HYMN. "O Jesus, Thou Art Standing."

SCRIPTURE. Jer. 14: 7-9; Eph. 4: 1-7.

SILENT PRAYER. (The leader will direct this period, or ask the pastor to take charge.)

Let us pray.

For spiritual light to re-examine the name by which we are known among men—"Christian."

For grace to bear that name worthily before the critical eyes of men alien to the Kingdom.

For understanding to know the deepest implications of the glorious name, that we may be enabled to "grow up into him in all things."

For stout-heartedness to display our name as a shining banner in the midst of life's battle for truth.

CLOSING PRAYER.

As thou, O Lord, didst glorify the name of the Father on earth, may we accept the challenge of the name the world has given us, and may we glorify that name, which is thine. Amen.

READING.

The world is filled with names.

There are names self-given, names of scornful epithet, names of proud boasting.

There are race names, national names, names of creed, color, class.

There are Communists, Nazis, Fascists.

And there are Christians.

The world divides itself by names.

Names mark out differences and differences produce hate, and hate makes war.

Loyalty to names debases the souls of men unless the names be worthy.

There is but one name worthy of all life, worthy of all following,

The name of Jesus.

Therefore we are Christians.

Christians are one among themselves, one in Christ, one in the Father.

All other names will fade.

But Christ's name shall rise, and rise, and fill the universe.

At his name all knees shall bow and tongues confess.

HYMN. "The Name of Jesus Is So Sweet."

MEDITATION ON THE THEME.

With the Hebrews, name and character were nearly synonymous. A child was not named because of a whim of a parent, but because of some hope or expectation which his people had for him. If later years proved the name unsuitable, a nickname was provided. John and James became the "sons of thunder," Simon became "Peter—the Rock."

In old-time Antioch someone had called all who followed Christ's way of life "Christians." The name persisted through the centuries. To some it became a reproach, to some a byword, to some an accolade of highest honor. Many have died for the name. Many have suffered because they would not renounce that name in favor of another.

We are the latest in the line of Christians. Do we bear the name as proudly and as well as the brave men and women of old? What does it mean to us? Would we die for it? Do we live by it?

CLOSING THOUGHT. "But to all who receive him, to them he has given the right to become children of God, even to those who trust in his name" (John 1: 12, Montgomery).

HYMN. "Take the Name of Jesus with You."

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then, where'er you go.
Precious name, O how sweet!
Hope of earth and joy of heav'n;
Precious name, O how sweet!
Hope of earth and joy of heav'n."

BENEDICTION. In the name of him who has left his name upon us, go in peace. Amen.

LESSON 10—JUNE 8

Beginning of World Missions

Acts 12:25—13:12

Acts 12:25—13:12

12:25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

KEY VERSE: *And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15*

TO BE READ EACH DAY

June 2. M. Christ's Commission. Matthew 28:16-20
June 3. T. The Field Is the World. Acts 1:6-8
June 4. W. A Missionary Church. Acts 12:25—13:3
June 5. T. The Mission to Cyprus. Acts 13:4-12
June 6. F. A Prophet's Commission. Isaiah 6:1-8
June 7. S. Spreading the Gospel. Romans 15:15-21
June 8. S. The Lord's Promise. Isaiah 42:6-10

SCRIPTURE SAYS—

By W. W. Adams

Before world missions could begin, Christ's earthly ministry had to be completed, the Holy Spirit had to assume command of the church, the preliminary work in Israel had to be wrought out, and a group of disciples had to catch the spirit and vision of their Master for world conquest. This last condition was realized in Antioch, not in Jerusalem.

At the end of the twelfth chapter of Acts, we see the center of the Christian enterprise shift from Jerusalem to Antioch. We became acquainted with the church of Antioch in Acts, chapter 11; we return to Jerusalem again in Acts, chapter 15, but even there Jerusalem is acting in the interest of an issue raised in Antioch. The Acts will end with the center of attention still farther afield—in Rome.

I. The Missionaries Prepared (Acts 12:25)

This verse brings us to the last step in the preparation of the missionaries for their future work. Little did they know what lay ahead of them. The work at Antioch had developed apart from apostolic authority and without the cooperation of the mother church as a whole. At the most, that church had only shared the gifts of Barnabas with the Antioch disciples. Now the two churches were united in a simple way. A famine brought distress to the believers in Judea. The Holy Spirit, working through the prophet Agabus, sealed the two fellowships in a beautiful unity. He did so by effecting the plan whereby the Antioch brethren gave of their material possessions in return for the spiritual blessings which had had their beginnings in Jerusalem.

By rendering this service, the church at Antioch proved itself to be magnanimous of spirit, free from racial and other prejudices—in short, ready for the world missionary movement. Saul and Barnabas, in bearing the gifts to Jerusalem, showed themselves to be missionary statesmen. Having led in the great awakening in Antioch, lasting more than a year, they now united this new work with the old. For some reason which is not stated, upon completing their ministry in Jerusalem and in setting out for Antioch, "they took with them John, whose surname was Mark." Barnabas was from Cyprus, the first field of work for the world missionaries. Mark was the cousin of Barnabas (Col. 4:10). Mark's home had been a center for the Jerusalem church (Acts 12:12).

Little did they know that in finishing their ministry in Jerusalem and returning to Antioch, they were setting the stage for new and startling developments.

II. The Missionaries Sent Forth (Acts 13:1-3)

1. *The church in Antioch was ready.* This readiness consisted of several distinct elements. This church was impressionable. We have been seeing why this was so. The entire make-up and atmosphere of this church differentiated it from others. This church had in its membership men of insight and foresight—prophets. These men could speak for God. In it also were men of great learning and of ability to instruct others—teachers. Among these leaders was a group of cosmopolitan spirits—men admirably fitted for what must now be done. Five men are named. The first three are prophets, the last two teachers (the Greek requires this interpretation). Not that the prophets could not teach, nor the teachers preach; but the outstanding gift of each is made clear.

The prophets were Barnabas, Simeon, and Lucius. We are acquainted with Barnabas' gifts and qualifications. He was a Greek-speaking Jew from Cyprus. Simeon was either a Jew with the Roman name, Niger, or an Ethiopian. Lucius, of Cyrene, North Africa, perhaps was one of the pioneer evangelists in Antioch (Acts 11:20).

The teachers were Manaen and Saul. Manaen was from the court of Herod Antipas. He was an Idumean. Saul, of course, we know; the Pharisee from

Tarsus and Jerusalem, who combined in himself the best there was in the Graeco-Roman world.

The church, in which these gifted men were leaders, was not idle. Its members were doing two things: "they ministered to the Lord, and fasted." They were bringing their worship, praise, and adoration to the Lord. In importance and in fitting one for service, this comes first. This was a positive exercise; one that deepened the individual's understanding of the will of God and his fellowship with God. The other exercise was negative—"fasting." This is a refusal of the regular routine of life, an emptying of one's self that one may be filled with the divine. Thus the church was ready.

2. *The Spirit took the lead.* "The Holy Ghost said . . . ." He spoke to the church as a whole through some one or more of the prophets. Let this be emphasized: the church did not prepare, nor call, nor send the missionaries. The Spirit inaugurated this work. He redeemed these men, then called them into the ministry, guided them through the years of their training, commissioned them specifically to Gentile work (see Paul's call in Acts 9: 15.ff.; 22: 17-21; 2 Cor. 12: 1-10), and then called upon the church to co-operate with him in the next move.

3. *The church responded.* "When they had fasted"—a new crisis had come; and once again they fasted, that God might speak to them and use them. "And prayed"—for these men, the work to which they would go, and for themselves. "And laid their hands on them" —by placing their hands on them, they consecrated these men publicly, set them apart for this special ministry, assuring the men themselves that they had the church's good will, prayers, and confidence. Then "they sent them away." (The literal translation is better: "they released them.") They consented to the Spirit's bidding, declared these men free from all obligation to the church, and at liberty to go elsewhere.

III. The Missionaries Victorious (Acts 13: 4-12)

1. *Finding a field* (vs. 4). They were "sent forth" by the Holy Spirit (not by the church). He was their authority and guide. He led them to Seleucia, seaport of Antioch. From there they sailed to Cyprus, a distance of about 125 miles. Among the Greek and Phoenician inhabitants of Cyprus were enough Jews to give the missionaries a point of contact. Moreover, Cyprus was the home of Barnabas. His knowledge of the island, its roads, and its people, could be used to good advantage.

2. *Finding work* (vss. 5-8). At Salamis there were many Jews—enough to call for several synagogues. As usual, Paul and his helpers began their work in these synagogues. Here they "preached the word of God." In this endeavor, they had the help of John Mark. Without doubt this preaching ministry was carried out all along their journey across the island.

Paphos was at the far end of Cyprus, and was its capitol. Here lived the Roman proconsul, Sergius Paulus. But the story moves quickly to another man —Elymas. Of Elymas we learn several important facts. He was a sorcerer. We meet other men of Elymas' stamp in Acts 8: 9, 11; 19: 13. These men used their gifts for selfish, wicked purposes. God had long sought to prevent them from preying upon the people's ignorance (see Lev. 20: 27; Deut. 18: 10 ff.). He was also a false prophet. In both the Old and the New Testaments false prophets are condemned in severest terms. Elymas, furthermore, was a Jew. Here, then, was a Hebrew, one with all the light and privileges of God's chosen people. Yet he had dedicated his gifts to wicked ends. His professional designation was "Elymas, the sorcerer."

What, in particular, was this man's sin? The proconsul, Sergius Paulus, had evidently broken with paganism. He was a man of prudence and understanding. He was seeking for light and life. For that purpose he had Elymas at his court. He knew of no one better to whom he might go. Until he heard of Barnabas and Saul! These preachers of the word of God had arrived in Paphos. Sergius Paulus sent for them with the one desire of hearing God's word!

This forced an immediate crisis. Seeing the proconsul about to believe, Elymas knew that his means of gain was at stake. He challenged the new message; he "withstood them," persistently sought to contradict, to disprove, the new message. This likely was done in public. He did this, "seeking to turn away the deputy (proconsul) from the faith." The missionaries had a challenging task. The issue was clearly drawn: truth, light, life, sincerity, and service against falsehood, darkness, hypocrisy, selfishness, trickery, and death.

3. *Winning the victory* (vss. 9-12). Saul, the Jewish preacher, now becomes Paul (Roman name), the Gentile missionary leader. He was ready, being specially filled with the Spirit for this difficult task.

Paul's words to Elymas seem harsh, but remember that the Old Testament judgment upon sorcery was death. And the sorcerer here was endeavoring to turn another person, and a Roman official, from the faith. The Spirit gave Paul the insight and courage he needed.

He exposed the character of Elymas. Elymas was full of all guile, an enemy of all righteousness. He perverted the right ways of the Lord.

Judgment was swift. God's hand resting upon Elymas, matched his inner blindness with temporary physical blindness. This might bring him to repentance and be a warning to others, the proconsul in particular, of the dangers in sorcery.

There is a happier side to the picture. Two things turned the proconsul toward the true message. He saw the judgment upon Elymas, and he was astonished to learn the true message of God. These things led him to the light, and he believed.

It was a great victory! The Christian message had overcome Sadducean rationalism by proclaiming and proving the fact of the resurrection. It now had joined battle with paganism in one of its worst forms, and had mastered it. World missions had begun.

LESSON APPLIED

By Howard K. Williams

Purpose. To learn from the manner in which the missionary enterprise was started, what we may do to develop missionary interest and service in our churches today.

Preparation. Keep your map before you. Visualize each place mentioned and the methods of travel that were then in use. *The Life and Epistles of St. Paul,* by Conybeare and Howson, contains a helpful treatment of the events of this lesson. There are later books on Paul, but none that are better than this standard work. Draw your practical lessons, using illustrations to make clear your points.

Antioch Becomes the Center of Missionary Activity

The last lesson told of the establishing of the Christian fellowship in Antioch and of how these new Christians took up an offering for the persecuted and impoverished Christians in Jerusalem. Barnabas and Saul took the money to Jerusalem, and it is possible that while they were in Jerusalem the events related in chapter 12 took place. The account of Peter's release from prison is unusually detailed and vivid. Having fulfilled their mission in Jerusalem, Barnabas and Saul returned to Antioch, bringing John Mark with them.

Knowledge of Christ. First of all, we must know Christ; we must know him before we have any incentive to make him known. For a whole year the church at Antioch had been instructed by Barnabas and Saul. What do you suppose was their topic of study? Surely, it was Christ, who he was, what

he did, and what he said. It would include his power, his death, his resurrection, the commission he gave to his followers, and the evidences of his presence and help, following his ascension. Along with this knowledge of Jesus would be a knowledge of the need of those about them. Barnabas doubtless told of the spiritual destitution in his native island of Cyprus, and Saul of conditions in Asia Minor. So as the knowledge of these Antioch Christians grew, their sense of Christ's worth to themselves made them want to tell of Christ to the needy of the world.

Albert Schweitzer in his excellent book, *On the Edge of the Primeval Forest,* writes: "I gave up my position of professor in the University of Strasbourg, my literary work, and my organ playing, in order to go as a doctor to Equatorial Africa. How did that come about? I had read about the physical miseries of the natives of the virgin forests; I had heard about them from missionaries, and the more I thought about it, the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands." He "read," he "heard," and he "thought." Then Dr. Schweitzer goes on to liken the nonmissionary people to Dives of the parable, who receiving all the benefits of the riches of Christ, allows the poor Lazarus in pagan lands to sit in his poverty and sores. "So do we sin against the poor man at our gate."

If you want your church to be a missionary church, you must furnish knowledge both of Christ and of world needs. Mission study, mission books, and missionary magazines, frequent visits of missionaries, missionary talks by your own people—all these means should be constantly employed.

Obedience to Christ's Command. While there may be many motives for missions, the supreme motive is that Jesus commanded his disciples to "Go." It is not a question of convenience, or of "feeling like it," or of having special vision. "Go ye," he commanded, and he has never countermanded that order. If a man accepts Christ as his Lord, it is his duty to be a missionary.

Into all the world. There is no limitation to the command. Distance makes no difference. The command is "to the whole world," "the whole creation." The division into "foreign" and "home" is as imaginary as the equator. People who deplore foreign missions on the ground that we need missionaries here at home are merely trying to shirk responsibility. Those most interested in home missions are also the most interested in foreign missions. Their interest is in the work, not the place.

The First Foreign Missionary Society

Should we call it that, this first little company whose names are mentioned in Acts 13: 1? There had been individual cases of carrying the gospel to those outside Judaism, but this seems to be the first record of a concerted effort to give the gospel to the world.

What an honor to have one's name thus listed! Barnabas, Simeon, Lucius, Manaen, and Saul. Simeon may have been a colored man. Manaen had been brought up in the palace as a foster brother to Herod. How infinitely better that was than to be listed as a leader of some social club, or even of some literary or scientific society. I knew a man who was a member of the London Microscopic Society. He was proud of that, but he was prouder to be a member of the church, and to be actively engaged in a special movement to bring Christ into the lives of those outside the church.

What This First Missionary Society Did

They were "in the church." Note that fact concerning these missionary leaders. Who ever heard of a missionary society outside the Christian church? There have been isolated missionaries who went out on what they called "faith," but they had been converted through the efforts of church members. They had learned of missions through the church, and they depended on church people to support them. William Carey said, "I will go down into the well of heathenism, if you will hold the ropes," and Andrew Fuller, the pastor of the church in Kettering, England, replied, "We will." So it was in the beginning and has been ever since; the missionary enterprise starts "in the church."

"They ministered to the Lord." How? The word "minister" occurs in Hebrews 10: 11, where it refers to services in the Temple; it occurs also in Romans 15: 27, where it is used in connection with the dispensing of charity. Evidently it meant service rendered to God whether in the Temple or out of the Temple; worship of God in form and in act. We cannot properly dissociate these two.

"The Holy Ghost said . . . . I have called them." Sufficient to say here that God can talk effectively only to those who will give heed. There in Antioch the Holy Spirit spoke effectively because the Christians were ready. How did they get ready? "They ministered to the Lord, and fasted." What does that mean? It means that they were serving the Lord to the best of their knowledge, and that they were seeking more knowledge so earnestly that they forgot even to eat.

They were not observing a "fast day." Real fasting cannot be stipulated for certain times and seasons. It is dictated from within and not from without. Artists, writers, and inventors know what it means to be so engrossed in their work that they forget to eat. Few Christians—alas, only a very few, I fear—ever get so interested in the Lord's work that they really fast.

Because these Christians kept the channels open between themselves and God, God spoke to them and honored them by giving them something to do for him. When little children at school, how proud we used to be when the teacher would let us clean the blackboard or go on an errand. I can still remember the thrill. So God honored that first missionary company, and so he honors us when he gives us something to do for him.

Sent Forth by the Holy Ghost

That was a memorable day when Barnabas, Saul, and John Mark started off from Antioch on the first foreign missionary tour. The manner of their going is not mentioned. Perhaps they went by boat down the Orontes River to Seleucia, the seaport. There they would take a larger boat to Cyprus. They landed at Salamis and there they preached in the synagogues. Then they set forth on a walking tour to Paphos, at the other end of the island, some seventy miles distant.

The Results of This First Missionary Effort

In Paulus and Elymas we have a striking contrast of characters. Sergius Paulus wanted the light, Elymas did not. Sergius Paulus was "a prudent man," we are told; an intelligent, thoughtful man. He "desired to hear the word of God." In the heart of this man who held a high position in the government there was a desire for that which satisfies the soul. Earthly position cannot fill that need within.

On the other hand, Elymas was deceitful, self-seeking. His position as sorcerer encouraged and necessitated deceit. If Sergius Paulus believed the teachings of Paul, Elymas would be out of a job, so Elymas set about trying to turn his employer against the truth. Elymas loved darkness. Because he loved darkness, light was denied him, and he became blind. Because Sergius Paulus wanted light, light was given.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Some years ago Pearl Buck wrote an article called "The Ninth Wave." In it she told of her childhood experience in China, sitting in a cave at the ocean and watching the tide come in. Over and over again she would count the

waves, and always the ninth wave was larger and stronger and carried the water farther than any of the others. Later, as she studied history and saw how here and there certain individuals stood head and shoulders above their contemporaries, she concluded that the pattern of the tide also obtained in the life of man. When the tide of history was ready to advance it always seemed as though one individual rode the crest of the wave—a Napoleon, a Cromwell, a Shakespeare, who gathered together the mighty forces hidden in the flow and carried the waters to a higher level.

It was thus, in the fullness of time, when the tide of men's yearning for certainty was running high and God's pull on men's hearts was felt through prophets who had heard God's voice more distinctly than the common crowd, that Jesus came to establish an all-high record for the demonstration of the tidal level of God's great ocean of love.

The First Eight Waves

Ever since reading that article by Mrs. Buck, I have thought much about the first eight waves that must always precede the ninth. Without the steadily growing power of those first waves the climactic advance of the ninth would have been impossible.

Acts 13: 1-2 gives us a very telling example of this truth. Of the five names mentioned here, we know no more of Simeon, Lucius, Manaen, than is told in verse 1.

The missionary endeavors of Barnabas and Saul made the ninth wave of the beginnings of world missions. We measure the level of the missionary work of the early Christian church by the farthest shore reached by the wave of their evangelical enthusiasm.

We read no more of Simeon, Lucius, and Manaen, but we must never forget that without their worship and prayers and fasting the voice of the Holy Spirit might have remained mute. These "faithful who are not famous" helped make up the first eight waves of world missions and to them we owe a debt quite as much as we do to Paul and Barnabas.

Inviting the Holy Spirit

Isn't it paradoxical—we are so careful in our manners with persons, especially with strangers, and yet we are so careless in our manners with God and Jesus and the Holy Spirit? We set apart a definite time for guests to visit us, we straighten up our home for them, put on our best dishes, prepare our tastiest food. Our invitation to come to our home is only the beginning of a long line of other invitations. In many different ways we invite them to let us know more about their lives, their purposes, their hopes. The more we admire them the more we offer them of our time and the more we display an interest in projects that interest them. We listen to their words; we often urge them to go on talking. "What you have to tell is so interesting," we say. "You have had such rich experiences."

That for people, but what for the Holy Spirit? Just a scrap of our time on Sunday. A hurried "Amen" almost as soon as we've bowed our heads. No time of listening for God's voice.

When the National Christian Mission visited the large cities this year the different members of the team repeatedly urged upon Christians the necessity of inviting the Holy Spirit to speak. A definite time for prayer; daily reading of the Bible followed by periods of silence, in which we wait for the voice of God; constant reminders through the day of our relationship to our heavenly Father—these were the "old and tried and found-to-be-true" ways of inviting the Holy Spirit to come and dwell with us and speak to us of the viewpoint of God.

The early Christians ministered to God (worshiped him) and fasted and prayed. In these ways they invited the Holy Spirit to dwell with them. And the Holy Spirit came and set them a task beyond any they might have set for themselves—the task of world evangelization.

What task might the Holy Spirit set for us if we invited him to come and dwell with us?

"For the Work Whereunto"

Out of all those at Antioch Paul and Barnabas were called for the special task of spreading the good news across the sea. To some of us today comes the work and the great joy of working with young people. As a reward comes the adventurous anticipation of witnessing the calls that come to them and realizing that we have had a part in those calls. Who knows but that today another Paul or Barnabas is in our midst, their "being sent forth" waiting only for our prayers.

For Next Week

Look ahead to the section "Approaching the Lesson," in the column for next week. Assign the reading of Acts 13: 13-43 as outlined there.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Christian Beginnings.

PRELUDE. "Love Divine, All Love Excelling."

CALL TO WORSHIP.

Leader: "Praise ye the Lord."

School in unison: "Praise ye the Lord from the heavens:

Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens."

—Ps. 148: 1-4

INVOCATION. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us." Amen. (Ps. 80: 1-2.)

HYMN. "Joyful, Joyful, We Adore Thee."

SCRIPTURE. Acts 1: 1-8.

CHALLENGE OF THE DAY.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." —John 14: 12

PRAYER. Our Father, we ponder the beginnings of thy will in us, that mystic moment when we yielded ourselves to thee and felt the burden of our hearts fall back upon the everlasting arms. And we are conscious this day of the newness of that life in us, and of the newness of that life in the world after so many centuries. Put upon us, we pray, a sense of the urgency of our mission of reconciliation. May the beginnings give place in us and in the world to a definite outreach and extension of Christianity. Amen.

SOLO. "O Divine Redeemer," Gounod.

POEM.

"Thy way, not mine, O Lord,
However dark it be;
O lead me by thine own right hand,
Choose out the path for me.

"Take thou my cup and it
With joy or sorrow fill;
As ever best to thee may seem,
Choose thou my good and ill.

"Not mine, not mine the choice,
In things or great or small,
Be thou my guide, my guard, my strength,
My wisdom, and my all."

—HORATIUS BONAR

HYMN. "O God, Who Workest Hitherto" or "O Master, Let Me Walk with Thee."

BENEDICTION.

"May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above."

—JOHN NEWTON

LESSON 11—JUNE 15

Progress in World Missions

Acts 13:13—14:28; Galatians 3:23-29

Acts 13: 44-52

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

Galatians 3: 26-29

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

KEY VERSE: *For ye are all the children of God by faith in Christ Jesus.—Gal. 3: 26*

TO BE READ EACH DAY

June 9. M. Preaching to the Jews. Acts 13: 26-33
June 10. T. Preaching to the Gentiles. Acts 13: 44-52
June 11. W. Justified by Our Faith. Galatians 3: 23-29
June 12. T. Justified by God's Grace. Romans 3: 21-30
June 13. F. Strengthening the Believers. Acts 14: 21-28
June 14. S. God's Doings. Isaiah 12: 1-6
June 15. S. A New Earth. Revelation 21: 1-5

SCRIPTURE SAYS—

By W. W. Adams

From Paphos Paul and Barnabas went north to Perga, in Pamphylia, on the mainland. At that point, John Mark left them and returned to Jerusalem. Possibly he felt that the proposed journey inland, because of the unhealthy climate and many robbers, would prove too dangerous.

About one hundred miles north of Perga, in the Roman province of Galatia, lay Antioch. Thither, across the Taurus mountains, journeyed the missionaries. On the following sabbath, they attended the Jewish synagogue. This was in accordance with Paul's custom. It led to an invitation to speak. Paul responded, and Luke reports this sermon in considerable detail.

Read Paul's message (Acts 13: 16-41) with care. Note the audience: Jews and proselytes (vss. 16, 26). Not the scope of the message: from the patriarchs (vs. 17) to Christ's resurrection appearances (vs. 31). Note the great ideas in the message: the one God, whose providential guidance, love, grace, and power are manifest in all of Israel's history, and in Jesus, the Messiah; also the ideas of sin, ignorance, remission of sin, justification, and life. Note what was absent: special praise of Jews and condemnation of Gentiles, for salvation in Christ is open to Jews and to Gentiles alike. Note the application (vs. 32ff.): in Christ the promise made to the fathers is fulfilled; every believer (Jew or Gentile) is justified (vs. 38 ff.); unbelief, as Habakkuk (ch. 1: 5) had said, will be fatal (vss. 40-41).

What were the immediate results? (Vss. 42-43.) Paul had seen evidences of disapproval, likely on the part of the rabbis (vs. 40). But most of the audience were greatly impressed by the message. They begged him for more on the following sabbath—this request came from both Jews and proselytes.

I. Results (vss. 44-52)

The final results of the sermon were many and varied. We list them in order.

1. *The people were eager to hear* (vs. 44). What happened during the week separating the two sabbaths? We shall not go far wrong if we fill in the picture as follows: Paul and Barnabas were active, wherever they could get a hearing, possibly going from house to house. Certainly the people who heard the message on the sabbath before were not idle. They discussed these strange preachers and their new, different, yet attractive message. The Jewish rabbis reflected, and became greatly disturbed.

The general interest grew into excitement. On the following sabbath, nearly the entire population of Antioch gathered in or near the synagogue. The purpose of the throng was clear: they came to hear "the word of God."

2. *The Jews stirred up opposition* (vs. 45). What was it that moved these Jews so to act? Very likely the rabbis had aroused the strict Jews during the week. This opposition did not grow out of any intellectual difficulties involved in believing Paul's message, nor out of the promise held out to the people—remission of sin, justification, salvation. The opposition was strictly on the side of expediency. Paul was offering the multitude salvation apart from conformity to Jewish ceremonialism; he was putting Gentiles on an equality with Jews. If this message should win the day, it would blast forever all Jewish pride in being the chosen race. And it would greatly interfere with the regular routine in the local Jewish synagogue. The rabbis could have none of that! "They were filled with envy." Jealousy is from a root that means "to boil." With minds closed, they boiled over with jealousy.

Accordingly, they went to the place Paul was speaking, and persisted in speaking against his message. Nor was that all: they blasphemed. They attacked these preachers personally, saying hurtful things against them.

3. *The missionaries thereupon turned from Jews to Gentiles* (vss. 46-47). Paul and Barnabas knew that their work in the synagogue was at an end. With the Jews in open opposition, they had to turn elsewhere. But they would have a final word before leaving.

There was divine necessity in preaching the word of God to Jews first: "It was necessary." Christ had so commanded (Acts 1: 8; cf. Peter's words, Acts 3: 26). Paul had but done his duty. But now these Jews had thrust aside the word of God. In rejecting it, they had judged themselves to be unworthy of eternal life. Paul acted upon those facts. "Lo (behold), we turn to the Gentiles." This was not easy for Paul to do, for he greatly loved his own people (cf. Rom. 9: 1 ff; 10: 1).

Paul, however, could justify his action. God, for a long while, had had in mind the salvation of Gentiles (Gen. 12: 1-3; Isa. 49: 6). Simeon had remembered such a prophecy (Luke 2: 32). God had placed Paul under a definite command to let the light (the Messiah, the gospel) shine unto the Gentiles.

4. *The Gentiles rejoiced in their salvation* (vs. 48). Their reaction to Paul's message was completely different from that of the Jews. The Jews were jealous and selfish. The Gentiles continued to rejoice and to glorify the word of God. They had found salvation and also freedom from Jewish ceremonialism. "As many as were ordained (literally, disposed, arranged on God's side, willing to act upon their privilege) to eternal life believed."

5. *The word was spread abroad* (vs. 49). The Jews could reject the word and lose their opportunity, but they could not stop the progress of the gospel. As had been true back in Palestine (Acts 8: 1 ff.), persecution was the occasion of proclaiming the gospel in the regions beyond. The disciples, having been put out of the synagogue, went throughout that entire region, telling the story of God's love, power, and grace.

6. *The missionaries were expelled* (vss. 50-51). The Jews would not stop at speaking against Paul's message and blaspheming. They were determined to be completely rid of these preachers. To do so, they stirred up certain women who were proselytes and who stood high in the community. They incited also the chief men of the city, perhaps city officials. They continued their agitation until this excitement became open persecution of Paul and Barnabas. They expelled Paul and Barnabas from their borders.

But before leaving, Paul and Barnabas pronounced judgment upon these people. They did it by an act, as well as by words. Christ had instructed his disciples to dramatize people's unworthiness of further gospel privileges (Matt. 10: 14). That is what Paul and Barnabas did upon leaving. This act openly declared, "Henceforth you go your way and we go ours."

One wonders what would happen in America, if all the preachers should act in accordance with the spirit and principle of these early missionaries. One thing is clear: though people refuse the gospel, the missionaries must go on. They are not at liberty to stop until the ends of the earth have heard the story.

7. *The disciples were confirmed in their new experience* (vs. 52). These Gentile Christians in Antioch of Pisidia were filled with joy and with the Holy Spirit. God's Spirit bore witness with their spirits that they were sons of God.

II. Explanation (Gal. 3: 26-29)

Paul and Barnabas went to Iconium, Lystra, and Derbe. Then they retraced their steps and sought to prepare the new converts to withstand the tribulations that accompany the Christian faith (see Acts 14: 22-25). That done, they returned to Antioch in Syria, from whence they had started upon their missionary journey. To that church they reported in full regarding their work, and they tarried there "long time with the disciples."

Most recent scholarship places the writing of the Epistle to the Galatians at this point; perhaps about the end of the period just mentioned. If this is correct, Galatians was written within twelve to eighteen months after Paul and Barnabas had founded the churches in Antioch (Pisidia), Iconium, Lystra, and Derbe.

The Judaizers were seeking to undo all that Paul had done. They were demanding adherence to Moses and the Law. Paul wrote this letter to counteract the work of the Judaizers. In his epistle, he sets forth the essentials of the gospel, as he preached it. Chapter 3 is a part of his vindication of his message. Here he is showing that faith was basic in the Galatians' first experience of Christ (3: 1-6), likewise in the life of Abraham (3: 7-14), and that the law of Moses did not annul the Abrahamic covenant, built on faith (3: 15-29). The verses printed in our lesson from Galatians come within this section.

In verse seven, Paul had said that it was faith that made people "sons of Abraham." Now (vs. 26) he is drawing a conclusion to a long argument. "For ye are all (Jews and Gentiles) the children of God (not by works of law, not by race) by faith (faith is the means) in Christ Jesus" (cf. Rom. 8: 14 ff.). These recent converts had repented of sin, believed in Jesus Christ, and had been baptized. "For as many of you as have been baptized into (unto, with reference to) Christ have put on Christ." If your baptism meant anything, it means that in turning to Christ by faith, you have made Christ your all, your protection, your hope. Christ and not Moses is your salvation.

This leads Paul to make one of the most sweeping statements in the entire Bible. Since faith in Christ is the one way a person can become a child of God, all other considerations are ruled out: race, color, economic or cultural status, nationality, learning, moral worth. "Ye are all one in Christ Jesus," whether you are Jew or Greek, slave or free, male or female. When we approach God and seek to become his children, and also after we have become his children, since we do so through faith in Christ, no discrimination is to be shown toward anyone because of race, class, or sex!

Moreover, when once you (Jew or Gentile) become Christ's (which is through faith), then you are Abraham's seed (even a Gentile is a seed of Abraham); and that makes you one of the heirs of that which God promised to Abraham. I, a Gentile, by faith in Christ, am a seed of Abraham, in line for what God promised to and through Abraham. There is not a Jew who has a claim on a single promise that is not open to me also, if and when I come to God by faith in Christ.

LESSON APPLIED

By Howard K. Williams

Purpose. To enlist interest in the missionary enterprise.

Preparation. Get a vivid mental picture of the events preceding and contained in this lesson. All you will then need to do in teaching the lesson will be to describe your picture and to call attention to the facts you think most important.

What Has Gone Before

Last week we followed Barnabas, Saul, and Mark to the end of the island of Cyprus. They then took a boat and made the voyage of a little over a hundred and fifty miles to the south shore of Asia Minor. They landed at a place called Pamphylia. Follow the course on the map.

One notable event occurred there. John Mark, for some reason, left the party. Was he homesick? Was he afraid of the dangers undoubtedly ahead? Paul was displeased at his departure, but he and Barnabas pushed ahead without him. From that time on, Saul was known by his Greek name, Paul; and the order of naming these missionaries thereafter was not Barnabas and Saul, but Paul and Barnabas. Paul apparently had become the leader.

For ninety miles they traveled through robber-infested regions, enduring heat, climbing mountains almost Alpine in ruggedness. It was no easy trip. What were their thoughts as they journeyed? Were they ever sorry they had started? They came finally to Antioch in Pisidia, to be clearly distinguished from the Antioch in Syria from whence they had set forth. This Antioch was some ninety

miles from the coast. It was the capital of Pisidia and was situated on the east and west road through Asia Minor. Its population was Gentile, but many Jews had settled there. It was to the latter, in their synagogue, that Paul and Barnabas made their appeal that first Sunday in Antioch.

Progress in Missions through Preaching

Paul's sermon. You can picture the scene in the Antioch synagogue. Verse 14 tells that they went into the synagogue and sat down. It was the custom to have the regular lessons for the day read, one from the law and the other from the prophets. Then someone would be invited to speak. If any distinguished visitors had come in, they would be called on. Remember Jesus' sermon in the Nazareth synagogue. So now, these strangers were asked to say a word, and it was not Barnabas, but Paul who responded. Verses 16-41 are an extract from his sermon.

To whom addressed. "Ye that fear God." In what sense should we fear God?

Two little girls were playing. One was trying to get the other to do something that was not right. "Come on do it! Your father loves you too much to punish you, even if he did find out!" "Oh," said the other, "that's why I can't do it. I know he loves me, and I'm afraid of hurting his love." There you have the right fear of God. God is not an indulgent "Daddy." He is a righteous Father and demands right conduct of his children. Missionary sermons have no appeal to those who have not this fear of God. Paul knew that.

The content of the sermon. Paul called attention to the God of history and to his leading. He showed how Jesus came as the fulfillment of prophecy. He applied that fact to those present who feared God (vs. 26). He showed how Christ becomes the Saviour of those who believe, and that those who do not believe are condemned. He warned his hearers (vs. 40) against rejection of Christ.

The result of the sermon. The sermon aroused both acceptance and opposition. This is the encouragement and the despair of every missionary. It takes the hearer, as well as the speaker, to make an effective sermon. This was a good sermon, but it stirred up the hearts of the hearers, some to acceptance and some to rejection. The result was due to men's hearts, as well as to the sermon.

Progress in Missions through Christian Witnessing

Note what happened when the congregation was dismissed. Many a good sermon has been spoiled by the failure of the congregation to do anything about it. In the case of Paul's sermon, many of the Jews and Gentiles followed Paul and asked him for further instruction. They then worked so well that the next week a crowd gathered. It seemed as though the entire city had assembled. It is the preacher's business to preach helpful sermons; it is the church's business to furnish the attendance.

A crowded church is a great means of spreading the gospel of Jesus. Less than an hour ago I read a communication from one of our members. It said, "I spoke to a stranger in church last Sunday, and she said she had come to our church because she saw so many automobiles around it." "So," said the writer, "you see autos are an advertisement for the church." And so they are.

On the other hand, a congregation may keep people away. Some "were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." We still have the blasphemers with us. They pick whatever flaw they can find in the church, and then advertise it. Such persons are a detriment to the church. To which class do you belong? To the inviters or to the blasphemers?

Progress in Missions in Spite of Opposition

What do you do when there is opposition? The mettle of these missionaries was shown in the way they met opposition. They were not afraid. They set the choice before the people. "Here it is. We have done our part. Now it rests with you." There was no compromise, no retracting. Progress in missions, if at all, must be despite opposition. Read the story of Robert Morrison, who worked in China many years before there was a single convert. The devil opposes every good effort. How much can you stand for Christ?

Progress in Missions through Vision

"Ordained to eternal life" (vs. 48). What a battleground these words have been! But they need not be. The word "ordained" means "set in order," "disposed." On the day before the battle of Waterloo, Napoleon wished for Joshua's power to make the sun stand still, that he might properly *dispose* his troops; i.e., draw them up in better order. It is in this sense that the word "ordained" is used here—"As many as were *disposed* to eternal life." God did not dispose the Gentiles to believe; they disposed themselves. They had open minds. They were willing to listen. They wanted to believe.

It was for this reason that Paul then turned more exclusively to the Gentiles. Not that God had ordained that the Jews should be excluded, but because the Jews had shut themselves off from God's purpose to redeem them through his Son, Jesus Christ.

Progress in Missions through Right Reception

The unbelievers were "filled with envy" (vs. 45), whereas the disciples were "filled with joy, and with the Holy Ghost" (vs. 52). Nature abhors a vacuum. Vessels must be full of something, even if only with air. The easiest way to get air out of a glass is to pour liquid in. So it is with the heart. Envy in the heart will push all good things out. Christ in the heart will push all envy out, and will replace it with joy and the power of the Holy Spirit.

With what is your heart filled? Gossip, malice, and envy? Or love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance? The church grows in proportion as we are filled with Christ. We cannot make progress in world missions until we are filled with the joy of the Lord and with the Holy Ghost.

Progress in Missions through Letter Writing (Gal. 3: 26-29)

Paul was not content merely to live for Christ and to speak for Christ wherever he happened to be. He never forgot people merely because they were out of his sight. His letters are evidences of this. We have as part of this lesson, because of their appropriate subject matter, four verses from Galatians.

Read these verses and you will see how they apply to Paul's experience as a missionary. We are all the children of God through faith in Christ. It is faith in Christ, not membership in a race, that makes it possible for us to be God's children. There can be no progress in missions unless we believe that those of other races are dear to the heart of the heavenly Father.

When we become sons of God, we no longer can be reckoned Jew or Gentile; we become brothers, the children of one Father. In this sense, then, we all become heirs of the promise made to Abraham.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Approaching the Lesson

Without Acts 13: 13-43 one can hardly hope to teach this lesson. In these verses is the basis for the action of the Jews told in verses 44 and 45. Here, too, is the clearest, finest résumé of the ways of God with men recorded in the Old and New Testament. Merely to read these verses, however, might prove tedious. Fully to appreciate them, a class should hear them given straight from the heart as Paul gave them. Therefore, ask one

member of the class to study them thoroughly so that he might present them without referring to his book. Help this person to see the broad sweep of this magnificent review of religious history and urge him to work for the zealous presentation of this rather than for an exact memorizing of each word.

Youth's Attitude toward the Past

"Oh, that's stale. That's old. Give us something new. The past is past. It's today's life that we have to face."

Expressed in words or unexpressed, this is the attitude of many of our young people. They view with impatience a detailed study of the past. Only as we, their teachers, can tie the past to the life they know today does it come to have meaning for them. Therefore, a lesson on the progress of world missions, limiting the lesson to the progress of missions in the first century alone, may not have interest and vitality enough to hold your students. If, however, you tie up the progress of early missionary work with the progress of the missionary work today, by attempting to show the similarities in the pattern of both, you have a better opportunity of quickening the spirit held captive in today's verses.

The Pattern

To discover the design of that earliest missionary endeavor, ask the class to read silently Acts 13: 44-52. As they discover and call out the parts of the pattern, write them on the board.

If I were one of your pupils I should outline the progress like this:

1. Preaching a new doctrine to a crowd representing a cross-section of the community.
2. Objections by the most orthodox group in that crowd, based on
   a) Jealousy of Paul's power over the crowd.
   b) Uneasiness over breaking down of old traditions.
   c) Suspicion of the new.
   d) Fear for their own standing with the people.
3. Bold speaking on the part of the missionaries.
4. Presentation, without fear, of the heart of God's message.
5. Glad acceptance by some who hear.
6. Spread of the Word throughout the region.
7. Resulting persecution of missionaries.
8. Continued joy and undaunted faith of the missionaries as they proclaim their glorious message: "For ye are all sons of God . . . . heirs according to promise." —Galatians 3: 26, 29.

Have the class give this portion from Galatians in unison. It is a paean, the Christian's triumphal song of universal sonship.

Examining Today's Progress in World Missions

Now take some field of missionary work being carried on today, and judge it according to this pattern. Each teacher will have his or her own field of special interest, so use that as an example.

Because of our years in China, I naturally trace the pattern against the fabric of personal experience. How well I remember the objections raised by some of the Chinese students at the University of Shanghai in the days around 1918. For some this new doctrine was a foreign doctrine, one to be approached with suspicion and, for the most filial, with jealousy lest it break down the established customs of many generations.

In the face of all objections, however, the missionaries continued to speak out, always planning new ways to gain a hearing. One new way was to have the College Glee Club go on trips to the near-by villages to sing and witness in the tea houses.

Some of the students came gladly to accept the Christ whom the missionaries loved and tried to serve. Among the many we personally know is Woodrow Ging who with his wife is now doing a truly monumental piece of work in Christian service among the greatly distressed people of Yangtzepoo.

Today the Word has spread among all classes in China, from coolie to chief. The whole world is conscious of the fact that among all national leaders the ones in China remain most outstandingly and outspokenly Christian.

On top of this triumph, however, has come a new kind of persecution for some of the missionaries—the persecution of being forced by conditions and circumstances to give up their work and come back to America.

But watch them here. Listen to them. Catch their spirit as, undaunted, they continue to proclaim: "There can be neither Jew nor Greek . . . . bond nor free . . . . for ye are all one in Christ Jesus."

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Christian Growth.

PRELUDE. "Tell Me the Stories of Jesus."

INVOCATION.

"O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up forever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us." Amen.

—From the *Te Deum Laudamus.*

OPENING THOUGHT.

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hos. 14: 5-6).

HYMN. "Who Is on the Lord's Side?"

SCRIPTURE. Zach. 8: 18-23; Eph. 4: 13-15.

CHORAL RESPONSE IN UNISON. "Gloria Patri."

PRAYER.

We thank Thee, Lord, for growth. We thank thee that the small seed of faith within, carefully nurtured and tended, may expand under thee into a mighty thing; and we thank thee that the small seed of thy Kingdom, planted in the world, is bound to spread from sea to sea. Make us worthy of the miracle of growth. Make us conscious of our noble calling, and keep us ever loyal. Amen.

HYMN. "Forth in Thy Name."

THOUGHTS ON THE THEME.

Topsy, in *Uncle Tom's Cabin*, insisted that she "just grew." But people don't "just grow." There are reasons for growth. The body requires food and water and constant care. The mind requires discipline, study, and meditation. What about the third part of us, the part called the "soul"? Does it "just grow"? Evidently not. The soul requires the bread of life and the water of life. The fruit borne by the soul are virtues which are acquired only by sacrifice and suffering.

Nor does Christianity grow in the world of itself. Americans and Europeans who have spent some time in the jungles of Asia and Africa remark on the rapid spread of jungle plants and trees. When a clearing is made for a mission station or a home, there must be constant watch and untiring labor to keep the jungle in its place. If such a clearing is deserted for six months, it will disappear almost beyond locating. The jungle grows, but the clearing does not. Christianity is God's clearing in a world of antagonistic influences. The combined and continued efforts of all Christians are necessary to spread the Kingdom idea within the individual heart and in the surrounding world.

HYMN. "Go Labor On" or "Fight the Good Fight."

BENEDICTION.

Now, may the Father of all men everywhere, the Lord of all life and growth, cherish you and nourish you with his love, grace, and peace; and may he make you vigorous in the Kingdom work. Amen.

LESSON 12—JUNE 22

First Jerusalem Conference on World Missions

Acts 15: 1-35; Galatians 2

Acts 15: 6-21

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

KEY VERSE: *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15: 11*

TO BE READ EACH DAY

June 16. M. The Council at Jerusalem. Acts 15: 1-11
June 17. T. The Decision of the Council. Acts 15: 12-21
June 18. W. The Decrees of the Council. Acts 15: 22-29
June 19. T. Righteousness by Faith. Galatians 2: 11-21
June 20. F. Freedom from Bondage. Galatians 5: 1-6
June 21. S. Freedom in Christ. Romans 8: 1-10
June 22. S. Complete in Christ. Colossians 3: 8-17

SCRIPTURE SAYS—

By W. W. Adams

In today's lesson we come upon a controversy within the church over a basic principle. The issue that was drawn had been long in the making. The outcome of the discussion affected not only the history of the remainder of the apostolic age, but also the Christian history of all succeeding ages.

I. The Assembly (vs. 6)

Perhaps most of the original Twelve were in this gathering. James the apostle, of course, was dead (Acts 12: 1-2). The "elders" were other leading preachers and laymen in the Jerusalem church. These "came together"; there was an assembly of the believers of the Jerusalem church. Their purpose was specific: "to consider of this matter."

What was the issue? This question can be answered by looking at the verses immediately preceding verse six.

Certain people who had gone out from Jerusalem (15: 24) were not satisfied with what had developed in Antioch in Syria and more recently in the cities visited by Paul and Barnabas. We call these people Judaizers; that is to say, they had believed upon Jesus as the Messiah (see Acts 11: 1-3; 15: 5), but they looked upon Christianity as the fulfillment of Judaism, not as a substitute for it. These Judaizers went to Antioch and very speedily forced a crisis in the church there.

They remembered that the Jews were the chosen race through whom all nations should be blessed, that Jesus had confined his ministry almost exclusively to Jews, and that he had restricted his first colaborers to the "lost sheep of the house of Israel" (Matt. 10: 6). They remembered also the differences of opinion over what Peter had done in the home of Cornelius (Acts 11: 1-18). Had not enough trouble been caused already? Now news had come to them of work among Gentiles on a large scale, first in Antioch (Acts 11: 19 ff.) and then in south Galatia. Word had come also that these Gentiles were being admitted into Christian churches without first conforming to the Mosaic ceremonial requirements. Moreover, Paul and Barnabas had reported back to Antioch, not to Jerusalem. That meant that the Antioch church was taking the lead in the Christian enterprise, and that the Gentile movement was developing independently of the Jerusalem church. So the self-appointed men challenged Paul and Barnabas on this important matter.

They did this by mingling among the Christians at Antioch and teaching that circumcision was essential to salvation. Let us get the issue clearly. These men were not saying that God did not want to save Gentiles; their point was that if Gentiles were to be saved, they must be circumcised. These were not unbelievers attacking believers; but believers contending with other believers on the question of *how* the Gentiles should be saved. They claimed that Christ's work in itself was not sufficient, that man needed Moses plus Christ.

Paul and Barnabas accepted this challenge. They, together with the Antioch church, were agreed to stand by the Gentiles. This decision cost them "no small dissension and disputation" with these Judaizers. But the Judaizers were not won over. The church, therefore, decided to send a group of their members, including Paul and Barnabas, to Jerusalem "about this question." The matter was important enough to justify the church in furnishing these men with an escort from Antioch to Jerusalem (vs. 3). On the way, they told the story of the conversion of the Gentiles, to the joy of all the brethren.

Once in Jerusalem, the entire Jerusalem church received them in a manner worthy of their mission. They heard the full story of the Gentile work. The account pleased and satisfied all except a small group—the sect of the Pharisees (vss. 4-5). These men arose in the meeting and made the pointed, dogmatic claim: "It was needful (binding) to

circumcise them, and to command them to keep the law of Moses."

The first meeting broke up in confusion. In reality, it adjourned to reassemble at a later time. The day came, and the Jerusalem conference was held. This was no official council, made up of delegates from all the churches, with power to legislate regarding ritual or doctrines. These men could only confer and give advice.

II. Peter's Speech (vss. 7-11)

Our lesson contains three speeches. First came the one by Peter. Peter was in no hurry; before speaking, he gave opportunity for everyone to have his say. "When there had been much disputing"—the Judaizers were permitted to air their views fully. Finally Peter spoke. His speech has two parts.

1. *Historical Data* (vss. 7-9). He had a simple story to tell. He could appeal to their knowledge: "ye know." It was God's work, not man's; "God made choice." This work of Paul and Barnabas need not startle anyone—it was no new thing: God made choice "a good while ago"; that is to say, ten or twelve years previous to this time. God had chosen Peter to be his spokesman to the Gentiles. The purpose of that choosing was twofold: that the Gentiles should both hear and believe the word of the gospel.

Moreover, God blessed and honored Peter's efforts with the Gentiles. This activity on God's part was based on a knowledge of the conditions and needs of the Gentiles. The God who knew men's hearts "bare them witness" that they could be redeemed and could receive the Holy Spirit apart from the Mosaic law. In response to the faith of the Gentiles, while they still were both uncircumcised and unbaptized, God gave to them the Holy Spirit. He had made no distinction whatever between Jews and Gentiles.

2. *Application* (vss. 10-11). The facts just recited led to a logical conclusion: "Now therefore why tempt ye God?" To tempt God is to refuse to recognize God's will and to ignore his leading; it is to try to do what God has made clear as being contrary to his will. Peter still appealed to the knowledge of his hearers. They knew that neither they nor their fathers had been able to hear (to do, to obey) the Mosaic law. The duties and obligations of the Mosaic law were spoken of as the yoke. Yet these Judaizers were now seeking to impose upon the Gentiles that yoke—Jewish ceremonialism.

Having proved that Gentiles are saved by faith, Peter then sought to unite Jew and Gentile: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

III. Paul and Barnabas Speak (vs. 12)

Peter's speech made a profound impression upon the assembly: "all the multitude kept silence." Even the Judaizers could not answer it.

Barnabas and Paul spoke next. It was not necessary for Luke to give their remarks in full, for that had been done in chapters 13 and 14. Again, it was God's doing. He had used these men ("by them"), even as he had used Peter earlier. God had wrought miracles and wonders among the Gentiles. These primarily were not external signs, but wonders of grace, manifested in changed characters and transformed lives. The audience gave unbroken attention to this long rehearsal of history.

The point of this speech is clear. Peter had told of a single instance of the conversion of Gentiles. Paul and Barnabas made it plain that this story had been duplicated time and again in Antioch and in the cities of Galatia. The Judaizers were not keeping up with God's redemptive activity.

IV. James's Speech (vss. 13-21)

Paul and Barnabas left off speaking. Nor did anyone else speak, until after James, president of the council, had spoken. He arose and called for the attention of the assembly: "hearken unto me." His speech also consisted of historical data and a conclusion. We shall consider it in detail.

1. *Historical Data* (vss. 13-18). He first referred briefly to Peter's speech. That was a tactful beginning. He referred to Peter as Simeon, his Aramaic name, thereby calling attention to his Jewish background and interests. Simeon had told how God had visited the Gentiles for the purpose of taking from among them a people for his name. That was a plain fact of history and could not be denied.

But James did more than repeat Peter's speech. He undergirded and confirmed that speech by an appeal to prophecy (vss. 15-18). Peter had gone back into the past ten or more years. James goes back to the prophet Amos (cf. Amos 9:11 ff.). Long time ago God had made it known to willing listeners that the Gentiles were in his plan and grace: "To this agree the words of the prophets."

2. *Conclusion* (vss. 19-21). Then James drew the logical conclusion, and he offered it in the form of a resolution: "Wherefore my sentence (conclusion, judgment) is . . . ." The resolution is first negative: "that we trouble not" these Gentiles who have turned to God. On the positive side, "but that we write unto them," requesting them to give their attention, not to external ceremonies, but to the inward moral and spiritual realities that accompany transformed character.

The sins most damaging to all religions in that day, Hebrew, Christian, pagan, were idolatry, fornication, and murder. Moreover wherever there were Jews and that was nearly everywhere throughout the pagan Graeco-Roman world, the Mosaic law was read and preached regularly. This law demanded of the Israelites high moral and ethical conduct. Now the true Israel, believers, certainly should not drop below that standard, if they desired to do the will of their new leader, the Messiah, and if they would win unbelievers to him. So, let the Gentiles who were now free from Mosaic ritualism, not consider themselves free from the ethical requirements resting upon the children of God.

The church adopted this resolution, sent it to Antioch and to all the Gentile churches (vss. 22-35). The conference had won a signal victory for the truth of the gospel, a victory which is still in process of unfolding.

LESSON APPLIED

By Howard K. Williams

Purpose. To show the sensible and Christian way of settling those difficulties which sometimes will arise between individuals and groups.

Preparation. Be able to tell the course of the first missionary journey made by Paul and Barnabas, the events at each stopping place, the reception upon their return to the home church in Antioch, and the reason for the conference in Jerusalem. Have a clear picture in mind of the conference itself, of its chief spokesmen, and of the decision reached. Apply the chief lessons to the present day need of your church and of your class members.

The Connecting Link

The lesson last week left Paul and Barnabas in Antioch of Pisidia. Thence they went to Iconium where they stayed "a long time" (14:3), a few months perhaps. They spoke there boldly as was their custom and finally they were driven from the city, but they left behind them some who had believed.

In Lystra, their next stopping place, they healed a man who had never walked. As a result, they were hailed as gods by the people. These superstitious folk named Paul Mercury, the messenger of the gods, because of his eloquence; and they called Barnabas Jupiter, because of his fine physique. Even the priests were prepared to worship these missionaries. When Paul would not permit them to carry out their purpose, he was stoned by that same fickle throng which had come to wor-

ship him. Paul was rendered unconscious. They dragged him outside the city wall and left him for dead. See the picture in verse 20, "Howbeit, as the disciples stood round about him, he rose up, and came into the city." The courage of Paul—to return to the city which had stoned him!

Then the missionaries, after having gone on to Derbe, returned by the same route they had come. Unafraid, they confirmed the faith of those who had believed, and they preached that they must "through much tribulation enter into the kingdom of God." Too often we forget that fact and flee at the least sign of trouble. But remember it always costs more in the end *not to be* a Christian than it does *to be* a Christian. On reaching the Mediterranean Sea, they went direct from Attalia, the seaport of Perga, to Antioch in Syria whence they had set forth.

They called the church together and related, not all that they had done, but all that God had done through them. Here we have the recipe for a really good "prayer meeting." Were we all faithfully serving the Master, we would have an abundance of fresh spiritual experiences to relate—even as Barnabas and Paul had.

The Reason for the Conference

Alas, they are always with us—these "certain men" (15:1). In this case, they came from Jerusalem and confused the Gentile Christians of Antioch by telling them that, before they could become Christians, they had to observe the ceremonial practices of the Jews.

Salvation is not by ceremony, but by faith. This is a hard lesson, apparently, for people to learn. In every community there are people who stir up strife over some ceremony, some peculiar interpretation of a text, some idiosyncrasy. They are willing to disrupt the church to maintain their point. Such was the case in Antioch.

Any conflict within the church is serious. So the church did the wise thing. It decided to bring the whole controversy into the open and to settle it. The best place to do this was in Jerusalem, from which the Judaizers had come. So the church at Antioch appointed "Paul and Barnabas, and certain other of them" to go down to Jerusalem and thresh the matter out.

Paul and Barnabas welcomed the trip as another chance to spread the fact that God loved the Gentiles, so they leisurely made their way up to the conference, preaching as they went. How much better this was than being so angry with the Judaizers that they would forget the gospel itself! As we are on our way, wherever we may be going, do we work for the Master?

The Proceedings of the Conference

What your religion leads you to do is of more importance than your statements of belief, important as those are. Jesus said, "By their fruits ye shall know them!" So against the arguments advanced by the Pharisees, we hear, not counterarguments, but the experiences of the practical Christians Peter, Paul, James.

Peter, who was highly respected by the Jewish Christians, told again of his vision, from which he had learned that God's grace extended beyond the Jewish boundary. The life of Cornelius, whom they knew, was the first fruit of that vision. You can argue against arguments, but you cannot argue against a good life. Thus, Peter showed that God worked with the Gentiles as well as with the Jews.

A certain man worked in a place where overalls were made. He went among mechanics and talked with them. They told him that the overalls they wore had no place for a rule, that they needed pockets for this and that. He made a note of this and began telling the people in the office about improvements that could be made in their overalls. The boss became so tired of hearing him talk about overalls that he forbade him mentioning the subject in the office. Then one day, to the astonishment of all in the office, he came to his desk dressed up in new overalls made to his own idea of what overalls should be. He was not permitted to talk about overalls, but there was no rule as to how he should dress. The boss noted the overalls and especially the improvements that had been made in them; and he was convinced, not by talk, but by demonstration. Even so, he who would convince people of the worth of Christianity, must do so, not by argument, but by his life, by demonstrating in it the abundant grace of God.

Then Barnabas and Paul told what God had done through them among the Gentiles. They told of Sergius Paulus, of their work in Antioch of Pisidia, and of their experience in Lystra. As the conference listened, they could see that here was something that would have to be reckoned with.

The members of the conference were now ready for a summing up of what they had heard. This James gives, and very admirably. He speaks kindly of Simeon (the old and familiar name of Peter), and shows that the experience of the apostles was merely a fulfilling of the Old Testament in which they all implicitly believed. They had come to a common ground of belief. If we would emphasize the beliefs we hold in common, rather than our differences, many a controversy would be avoided.

The Conclusion of the Conference

As James voiced the conclusion of the matter, it was: first, that they stop troubling the Gentile Christians, and second, that they ask the Gentile Christians to abstain from those practices which would harm their influence as Christians. This put the emphasis upon manner of living, rather than upon doctrine.

They decided that their message to the Antioch church should be warmhearted and personal, not a cold, formal resolution. To that end they chose certain men to return with Paul and Barnabas as bearers of the letter. One of them, Silas, became a companion of Paul when Paul set forth on his second missionary journey.

Verse 23 contains the expression, "And they wrote letters." Have you ever thought how much tragedy, discouragement, and bitterness, how much comedy, encouragement, and sweetness, can be found in the mailman's sack? Never write a bitter letter. Never write a letter to which you are not willing to sign your name. These Christians wrote a good sensible, encouraging letter to the believers in Antioch. In that letter is a sentence which tells the fine result when Christian men get together to settle a difference by conference—"our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ." They had not known Paul and Barnabas well enough before the conference to say that, but now that they had been together and had exchanged experiences, they loved each other and respected each other's sacrifices.

This conference in Jerusalem shows our true relationship in Christian service. Being constituted differently, we may expect to differ in some of our views concerning the truth, but we should never allow the cause of missions at home or abroad to suffer while we quarrel. Let Christ be exalted and made known at whatever cost to ourselves! Let us be more ready to live and die for Christ than to argue and fight over our ideas of the truth, for verily, "we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

VIEWPOINT OF YOUTH

By Colena M. Anderson

To ask our young people to consider today's lesson as only one more historical event may lay a mortgage on the interest of the class from the very beginning. To make this lesson come alive we shall need to play up the human interest in it. We need to see Paul and

Barnabas, James and Peter not as mere names but as living, talking men with motives and desires, with a deep consecration and spiritual concern over the question about which they have come to confer. We need to see the problem as one that loomed very large in the minds of the people—though to one side the issue seemed superficial, to the other side it meant a violation of their religious code. Probably their real grievance—although they were careful not to express this—was that it meant a loss of identity. Without insistence on these things of national, but lesser, importance, the Jews foresaw Gentile customs overwhelming them. (Compare the situation with meetings for big discussion questions in your own church.)

There is a great deal of human interest material in that first conference. Follow through the sessions: (1) the issue stated; (2) Peter's remarks, harking back to our lesson of May 25; (3) the fervor of his speech, testimony for which we find in the silence of the multitude (vs. 12); (4) the rehearsal of God's signs and wonders as given by Paul and Barnabas; (5) Simeon's contribution (vs. 14); (6) James's support of Simeon's statement through reference to the prophets; (7) James's own judgment.

The Decision

The final word of that first Jerusalem conference was no academic, dry decision. It was alive, pulsing with understanding and love and heart hunger for peaceful unity among those who would be Christ's followers. The decision reached at that conference was an answer to Jesus' own farewell prayer (John 17: 20-21). It was not an out-and-out victory for either side alone, but a compromise on the part of both. The Jews at Jerusalem gave up their insistence upon circumcision; the Gentiles accepted admonitions regarding their conduct. It brings to mind the genuine Christian objective of Timothy Liu, a Chinese Christian who fifteen years ago pleaded with all denominations in China, "Let us agree to differ, but resolve to love."

The Decision for Such a Day as This

Have your class apply such a decision to (1) personal conflicts; (2) group conflicts in the church or community; (3) conflicts between labor and capital; (4) conflicts between nations.

Thinking ahead to a just peace after this present war, what should makers of treaties learn from the decision reached in this first Jerusalem conference?

What values are apparent in conferences with people of other denominations concerning the work of Christianity? Can you see any dangers that need consideration?

Can you see any sound reason for opposing the co-operative work of Baptists and other church bodies?

Do we ever violate a principle by insisting on maintaining a tradition?

The Last Jerusalem Conference

From March 4 to April 8, 1928, a group of Christians from some fifty countries met at Jerusalem. Some of the pronouncements made by that group might well be the subjects for discussion in connection with today's lesson. Very briefly stated some of those statements are:

1. "The Gospel is first and foremost good news." Compare Acts 15: 7-9.
2. "Either it (the gospel) is true for all or it is not true at all."
3. "Christ is our motive and Christ is our end. We must give nothing less and we can give nothing more."
4. "We believe in a Christlike world. We know nothing better. We can be content with nothing less."
5. "We are against all exploitations of man by man."
6. "We call on all Christian people to be ready for pioneering thought and action in the name of Christ."

(The above statements are adapted from the pamphlet *My Church and Its World Mission,* published by the Board of Missionary Co-operation of the Northern Baptist Convention, March, 1929.)

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. Christian Organization.

PRELUDE. "In a Monastery Garden," Ketelby.

CALL TO WORSHIP.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High:

To show forth thy lovingkindness in the morning." —Ps. 92: 1-2

INVOCATION. The Lord's Prayer in unison.

HYMN. "Come, Thou Fount of Every Blessing."

PRAYERS.

Suggestion: Select four young people to offer either the following prayers or prayers of their own preparation.

1. *For an organized life.*

Dear Father, help us to be orderly in our souls. Preserve us from aimlessness and purposelessness. May the marvelous order of thy universe set the rhythm of our lives. Amen.

2. *For an organized church.*

O Lord, who didst purchase the church at so great a price, so vast a sacrifice, may that church revolve around thee in regular submission to the pull of thy will. May it never wander out of the orbit of loving service to men that thou hast appointed for it. Amen.

3. *For an organized missionary outreach.*

O thou Creator of all, may we be wise in our efforts to reach those who know thee not. Help us to make known, by word and by example, the Lord we love. May we not be unmindful of the opportunities which are ours, and may we, at all times, show forth a spirit of mercy and friendly helpfulness to all who are in need. Amen.

4. *For an organized world fellowship.*

Most merciful and mighty God, forbid that we, thy followers in many lands, should be separated by petty prejudices or by a provincial outlook upon the world. Make us ready and glad to unite our strength in thy service, that thy holy will may everywhere be more perfectly done. In Jesus' name, we pray. Amen.

HYMN RESPONSE. "I Know No Life Divided."

SCRIPTURE. 1 Cor. 14: 26-33, 40.

MEDITATION ON THE THEME.

The difference between a Jack-of-all-trades and a master of one trade is that the first has a fund of unrelated knowledge and skills whereas the second has been at great pains to organize the things he has learned in life so that they all may be applied most effectively toward his chosen goal.

Christian individuals, churches, and even denominations are subject to the same strength or weakness. When there were but twelve apostles, little organization was needed other than an ordered personal life. But when the church grew to the one hundred twenty who were awaiting the gift of the Holy Spirit at Pentecost, a division of responsibility was necessary. A group working haphazardly could never have met the needs of the three thousand converts made on that one day.

Orderliness of life is one of the first signs of faith in Christ. The orderly Christian and the well-organized church stand out amidst the confusion that is prevalent in the world.

HYMN. "The Church's One Foundation" or "Take My Life, and Let It Be Consecrated, Lord, to Thee."

BENEDICTION.

May the Lord watch over you with tender love. May he bless you richly in all spiritual things, and may his grace supply all your needs. Amen.

LESSON 13—JUNE 29

Lessons from the Early Church

1 Corinthians 3:1-15

1 Corinthians 3: 1-15

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto, ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

KEY VERSE: *For other foundation can no man lay than that is laid, which is Jesus Christ.— 1 Cor. 3: 11*

TO BE READ EACH DAY

June 23. M. The Gospel of Glory. 1 Corinthians 3: 1-11
June 24. T. The Gospel of Liberty. 1 Corinthians 3: 12-18
June 25. W. The Gospel for the Gentiles. Acts 10: 34-43
June 26. T. Christianity's Message. Acts 13: 32-39
June 27. F. The Growth of the Kingdom. Matthew 13: 31-35
June 28. S. The Council of the Church. Acts 15: 1-6
June 29. S. Increasing Joy. Isaiah 9: 1-7

SCRIPTURE SAYS—

By W. W. Adams

We have been studying the beginnings of the Christian church—Jewish and Gentile. We have seen Paul come forward as the leader of missionary work among the Gentiles. We shall go on with that study next quarter. Today we take account of conditions existing in one of the churches founded by Paul.

Soon after the Jerusalem conference, Paul began his second missionary journey (Acts 15: 36 ff.). That journey brought him eventually to Corinth, in Greece. The year was A.D. 50 or 51. See the record of Paul's work there (Acts 18: 1-18), and of Apollos' work a little later (Acts 18: 27—19: 1). Two or three years afterward, while at Ephesus (Acts 19: 1—20: 1), Paul wrote the letter which we call 1 Corinthians.

The chief reason for writing the epistle was his desire to unify this church, for it had become divided into four groups (1 Cor. 1: 10 ff.). Paul had won these people to faith in Jesus Christ. They had come out of paganism in its worst form, and they needed, in addition to conversion, to grow in Christian character. In chapters one and two, Paul showed them that if they had understood the nature and purpose of the Christian message, they would not have broken up into groups. They would not have organized parties around their leaders. The lesson we study today includes the closing verses of his argument.

I. Immature Believers (vss. 1-4)

The very immaturity of the Corinthian believers had limited and still limited Paul in dealing with them. He was not able to speak unto them "as unto spiritual" beings. Now, the gospel is the revelation of God. God is spirit, and the Spirit of God alone can reveal the things of God (2: 10 ff.). Consequently, only individuals whose human spirits were regenerated by, and were in communion with, this divine Holy Spirit, could comprehend the Christian message (2: 10-16). The natural man (the unregenerated man with purely human, material, and animal interests) does not, cannot, receive the (spiritual) things of God (2: 14). These things are discerned and accepted only by the regenerate, spiritual person (2: 15), whose human spirit is renewed and is dominated by the divine spirit.

But the Corinthians were persisting in immaturity. They were in Christ, and so were not pagan. They had been regenerated. This new creation, this new nature, opened to them all the possibilities for growth in knowledge and power which are open to the children of God. But they were not availing themselves of their privileges. They were remaining babes; they were not spiritual. They were not submitting themselves to, and feeding upon, the Spirit of God. Rather, they were carnal. That is, they were flesh. Their material bodies were of flesh. To live a human existence at all, one must have a body of flesh. So Paul lived "in the flesh" (Gal. 2: 20). But a person can live in a house without drawing his life, his ideals, his wishes, his motives, from the house. A person can live in his house of flesh without being carnal, without letting the flesh rule his life. Particularly is this true of a believer—a regenerate person. The believer is expected to let the divine spirit dominate him, so that while he lives "in the flesh," he does not live "according to the flesh" (1 Cor. 15: 50; Rom. 8: 12). Such a person would be "full grown," able to comprehend the wisdom of God (2: 6).

But the Corinthians were still babes (cf. Heb. 5: 11—6: 2). They could only take milk; that is, the most elementary truths of the gospel (cf. 2: 2). They knew of certain practical matters, such as repentance and faith based upon a crucified Christ; but they were not able to digest solid food (meat), that is, the great doctrines that undergird and feed the Christian life (cf. 2: 6 ff.). That had been the condition of the Corinthians while Paul was there.

What was worse, they had remained in that condition: "neither yet now are ye able." "Ye are yet carnal;" they were living in the flesh and doing that which was fitted, adapted, to the flesh. As regenerate people, they should have been living as the Spirit directed.

Paul had proof that his readers were carnal: there were jealousy and strife among them. Jealousy leads on to, and works out in, strife or wrangling. These

two characteristics marked these people as carnal; they lived, walked, as mere men, not as regenerate believers. To break up into parties, to wrangle over the relative merits of their leaders, say, "I am on Paul's side" or "I am on Apollos' side," was the way pagans did.

II. The Minister's Work (vss. 5-9)

The jealousy and strife in Corinth were due, in the second place, to a misunderstanding of the work of ministers. To this matter Paul next addressed himself. This message falls into three parts.

1. *The Question* (vs. 5a). What is Apollos, or Paul? What of their work or function? What are the source and purpose of their work? To whom is the minister accountable?

2. *Important Data* (vss. 5*b*-6). Ministers are not the originators of the Christian religion, nor of the work and privileges of either preacher or layman. They are only servants, human instrumentalities. There is no room for pride. Both the servant and the one served function as God gives them privilege and power. It is all of God. Paul planted; that was his part as a minister (cf. Acts 18: 1 ff). Apollos watered the seed; that was his part (cf. Acts 18: 24 ff.). These were specific services rendered and covered only a brief period of time. But the process of growth was extensive and that was God's work.

3. *Conclusion and Interpretation* (vss. 7-9). The logic of the foregoing facts is clear: "so then." Neither the planter nor the irrigator (Paul, Apollos) is anything. There is nothing in them of sufficient value to justify men in wrangling over their relative merits. They are not to be exalted as heads of parties. They are not the object of man's faith. God is everything.

The Corinthians, instead of classifying preachers, putting Paul above Apollos or Apollos above Paul, should think of them as one—forming one class. The two are one: one in function—they are fellow-workers. Neither of them is worthy of more praise than the other. Yet, preachers are unequal in one respect: each has his own peculiar work or responsibility and will receive a reward based on his own work. The Corinthians and others may vary in the honor and pay they give their ministers, overpaying some, underpaying others, but not so with God. He will see that each minister gets his just dues.

Paul had said that he and Apollos were one, fellow-workers. Again he affirmed that all is of God: "We are labourers together with God." We belong to God, doing God's service. Moreover, you believers are "God's husbandry," his tilled field. Apollos and I are colaborers in the field, you are the product—the tilled field. But God is the head and owner. Yes, you are God's husbandry, as I have shown you. Or, to change the figure, you are God's building, as I shall now show you (vs. 10 ff.).

III. The Believer's Responsibility (vss. 10-15)

Paul still discusses his function as Christ's minister. But he puts the chief responsibility upon each individual believer, preacher or otherwise.

Paul had designated the believers as "God's building" (vs. 9). A building needs a foundation. In their case, Paul had laid the foundation. He had been their spiritual architect. He had done his work wisely, as a skilled workman. But he deserved no praise for this service: "According to the grace of God which is given unto me . . . . I have laid the foundation."

Beyond the laying of the right foundation, the responsibility rested upon others: "Another buildeth thereon." It is important to secure the right foundation. This, under Paul's wise leadership, had been done. Of equal importance is the kind of structure built upon the foundation. "Let every man take heed how he buildeth thereupon." Whether one is a minister or not, let him be careful to select the right kind of material to be put into the structure.

At verse twelve Paul drops himself out of the picture, as he seeks to impress each believer with the sense of his own responsibility for what he does after conversion. Each believer can choose one of two kinds of material for his structure: durable or perishable. The durable materials are "gold, silver, precious stones." These will stand the test. The perishable materials are "wood, hay, stubble." This choice will determine his character and works.

Why be so careful in the choice of materials? "Every man's work shall be made manifest." The judgment day will come (Rom. 13: 12; 1 Thess. 5: 4); it will be revealed in fire (cf. Matt. 3: 12; 2 Thess. 1: 8 ff.; 2: 8). That is, Christ's second coming will test each man's work; the quality of it will then be disclosed. The fire of Christ's all-seeing eye, the searching power of his truth, will envelop each building, each individual. The fire will run through every thought, wish, purpose, and deed of his life; and all the chaff, all that is not genuine, all that is not in full accord with God's will and truth, will be consumed. These are true and terrifying words! We may cover up the chaff and hide it from other people's eyes—but not from God's. The testing time is coming for each one!

Only two results are possible (vss. 14-15). The believer's work, the things he did day by day, may resist the fire, survive the testing, because it was all of durable material and based on the true teachings of God. In this case, he will receive a reward.

But suppose the believer's works are consumed. In that case he will suffer loss—the loss of reward for a faithful life. The loss is not total. Even babes in Christ remain in Christ; they are God's children. They have eternal life; they shall be saved. Yet it is "so as by fire," stripped of all gain by growth in knowledge and achievement..

Do modern church members really believe these verses? How shall we account for the fact that two thirds of our church members do not support the organized work of the church? One wonders if we have ever seriously faced this Scripture.

LESSON APPLIED

By Howard K. Williams

Purpose. To learn from the experience of this early church what we may do to make our churches stronger and more ready to do the work of the Lord.

Preparation. We seek in this lesson to gain an understanding of conditions existing in the church at Corinth. Paul's letter to that church is filled with practical wisdom. At points, especially in its thirteenth and fifteenth chapters, it reaches great spiritual heights. Read the whole of the letter, if possible; read without fail, the first three chapters for the bearing they have on this lesson. Look up in your reference books the circumstances under which Paul founded this church, and his reasons for writing this letter.

The Background of the Lesson

Corinth was situated on the isthmus which divides the Ionian from the Aegean Sea and which unites the northern and southern portions of Greece. The city was of great commercial importance. It was the trading center between east and west, because merchants preferred to transport their cargoes by land across the isthmus rather than risk the longer and stormy course by sea. From all parts of the world, traders, adventurers, and sailors came to Corinth, bringing their pagan faiths, their immoral practices, and their low ideals. Sensuality was the order of the day. Money measured success.

On his second missionary journey, Paul came from Athens to Corinth. From the center of Greek culture to the mart of commerce. To that city he brought the gospel of Jesus, with its spirituality, its high ideals, its otherworldliness. Here were two diametrically opposed conceptions coming together. A church was formed. A year and a half he preached in Corinth. Later, when Paul was on his third missionary tour, he came to Ephesus. While there he learn-

ed some disquieting things concerning the Corinthian church, and these reports were verified by letters he received. So Paul wrote this letter to try to set matters straight.

He told them they were "called to be saints." This put the emphasis on character. Corinthian philosophy put the emphasis on possessions. We have not yet learned that lesson. The word "saints" is used constantly for the early followers of Jesus and is synonymous with our word "Christians."

Since they were called to be saints, why were there divisions in the church? Why did they pride themselves on following Paul, or Apollos, or Cephas, or say vaingloriously that they were followers of Jesus? To be a Christian was not to be a follower of some preacher or teacher merely. Nor might a man say that he was a follower of Jesus, unless he had his spirit.

In the second chapter, Paul tells what he means by following Jesus. "I am determined not to know any thing among you, save Jesus Christ, and him crucified." Not Christ as an example, though he is that, but a crucified Christ, a Saviour. Paul then goes on to describe his method of telling about Jesus. It was not by debating, nor by explaining, nor by defending, but by demonstrating in his own life what Jesus was. Lord Beaconsfield once said to a conceited fellow, "Your cosmos is all ego." Paul could say, "My cosmos is all Christus."

Paul writes to these Corinthians that they should make Christ central in their lives. They should become like Christ; they should be obedient to Christ. It was for that purpose that Paul had gone to Corinth, for that purpose that he had established the church there. That is the purpose of every church—to show the way to God; to help men rise above their evil, sensual, carnal manner of living.

Mankind

Paul, in these chapters, divides mankind into three classes: natural (2:14), spiritual (2:15), carnal (3:1). The word translated "natural" means "of the senses;" it has much the same meaning as we ordinarily give it. Here, it refers to people whose whole life is lived in the realm of things. "Spiritual" is derived from a word that refers to the unseen, idealistic, spiritual part of man. "Carnal," meaning fleshly, may be limited in its meaning to the flesh or may have the deeper significance of sensual.

The journey of man, if he is to reach God, must be from the natural, through the carnal, to the spiritual. Jesus made the ideal journey, born after the fashion of mankind, he lived in the flesh, eating, drinking, working, sleeping, but never succumbing to the lusts of the flesh. Even in death he rose triumphant over the flesh; he rose victor over this world in his ascension. All the rest of mankind, even the best, get caught in the carnal net, as witness Abraham and Peter, but Jesus set us a perfect example, and gave us a way through carnality by the power of his life and his cross.

Food for the Carnal

These Corinthian Christians had been born again, but their growth had been very slow. In spiritual things, they were like babies; they still needed milk, when they should have been eating meat and doing a man's work in the world.

How tragic it is when a child does not grow as he should! How pathetic the child! How we pity the mother! Alas, there are many Christians who suffer from arrested spiritual development. Indeed, most Christians do. They can't understand spiritual truth; they can't discuss spiritual matters; they cannot do spiritual service. How disappointed God must be when he beholds them.

Marks of Maturity in Christ

"Big ideas make me sleepy," said an Indian to Sir John Lubbock.

"I don't like poetry and painting," King George I is reported to have said.

"I got hungry this morning while you were preaching!" said a grown man to me one day. "Next time, you had better bring a sandwich," I replied. He would have appreciated a sandwich for his stomach more than food for his soul. Many persons have "itching" ears. They prefer to hear what they like, rather than the truth. There are others who are easily upset, who must be fed on the milk of flattery.

If the first mark of spiritual maturity is to be capable of receiving spiritual food, the second is the recognition that we belong to God. He and he alone is our Master. No other leader may take precedence over him. Paul was a great intellectual, a great Christian. Apollos was a fine fellow, an eloquent preacher. But neither of these were to be put in the place of God. We belong to God. We are God's, God's farm, God's building, God's temples.

And we have a responsibility also one for another. Henry Ford has said, "I have been helped by everybody I have met." He said also: "My mother was a great woman for orderliness and cleanliness. I want my shop to be as clean as my mother's kitchen." We all the while are influencing others.

David Grayson, in his whimsical way, tells of a man who wanted to shake hands with him, but wanted to know first if he were a Mason or an Odd Fellow. To what lodge did he belong? When he replied that he belonged to no secret order the man exclaimed, "Pshaw! I'm sorry I wanted to shake your hand." Then said Grayson, "I made a discovery, I did belong. I belong to *the brotherhood of man.*" It does matter what someone else does. It does matter to me how the other members of my church act. If a man's sin brought sorrow only to himself, it would be sad enough, but a man's sin brings sorrow to others also —to his father, his mother, his family, his friends, his church, his fellow workers. We all suffer for the sins of others.

The Foundation and the Building

Lest we miss the point, Paul changes the figure and tells us that Christ is the foundation. The foundation is essential. The high buildings in New York City are made possible by the solid rock foundation. A house built on the sand may look secure, but the storm will tell the tale. So with the Christian. A life built on Christ will endure.

What would you think of a man who laid a deep, wide, firm, stone foundation and then put a grass hut on top of it? Crazy? Sure! But do we not do just that when we profess to have Christ as our foundation, and then build on that foundation a frail structure of envy, deceit, and egotism? "Let every man take heed how he buildeth thereon."

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reviewing the Scripture

Some of the critics of Christianity say that our religion is an opiate, something to lull us into a painless semiconsciousness in which state we are unable to appreciate the abysmal ills of the world or know the real issues of life. Other critics say all religion is nothing but superstition. Still others declare it an illusive, imaginary figment of abnormal minds.

To all these objections today's lesson stands as a fine argument. Paul is not dealing out narcotics, nor pronouncing incantations, nor yet speaking with a lack of balance. He is trying to get at the root of the matter.

Help the class to realize the straightforwardness and realism of Paul. There is nothing evasive about him. He fearlessly picks out the sins of the Corinthians and thumbtacks them down for men and women to examine and realize their real nature.

Call on the pupils to examine the Scripture and discover for themselves what these items are that Paul pins down so firmly upon the conscience of the early Christians. They will find them stated in verse 3 and illustrated in verse 4. The correction for the strife comes from an appreciation of the material in verses 5 to 7.

The Early Church and the Church of Today

From the verses of today's text, and from any other source that your pupils can quote, ask them to describe the early church. Let a few of them work up a short scene to illustrate through conversation the jealousy and strife to which Paul refers (vs. 4).

Then call on another group to point out some bit of strife current in the churches today. (It may not be well to take a situation from your own church; sometimes that is too close, and might bring more strife than it settles.)

Compare conditions in the early church with these in the churches of today with regard to jealousy and strife. There are found few churches without some degree of both.

Each One Looks at His Own Faults

Do not allow your young people to become hypercritical of the jealousies and strifes among other groups. Remind them that such a lesson as this should cause individuals to examine their own personalities for needed corrections and possible improvements. If there is one thing above any other that is coming out in this present world crisis, it is that the world can never be saved from the chaos toward which it seems to be heading until each individual accepts his share of the blame for present circumstances and does something to rectify it. Help your class to do this, even if it means that you first must rectify some things in yourself.

A Long Look Ahead

It takes a ripe maturity to accept "I laid a foundation and another buildeth thereon." To see someone else build upon the foundation which we have laid is not easy. Too often we seem like small children playing in the sand. After one has started a castle he feels loath to allow another to add even a turret. "It's mine," the child cries, "I want to finish it all by myself."

"It was my idea," we older ones say. "I want to do all of it."

It takes grace to step aside and allow another unhampered freedom to build as he chooses upon what we began. One cannot start too early to prepare for the experience. A graceful retirement from work does not blossom overnight. It takes long cultivation, and today is none too early to plant the seed of that attitude which yields a harvest of co-operation, not only with contemporaries but with the succeeding generation.

Teach your pupils how to lay a foundation and then how, sincerely and faithfully, to turn over the products of their labor to others to build upon. If you do this successfully you will have done something monumental for the next generation or for what remains of this.

For Next Week

For several weeks now we have been studying about the early church and the early missionary work. Next Sunday we will see how the Bible was taken into Europe. Along with the study of this early missionary work it would be well to make a study of present-day missionary work. From your church librarian get a list of books (the well-written ones!) about missionaries of today. Gather letters from contemporary missionaries. Let each pupil choose his own missionary and make plans for developing an acquaintance and friendship. If you do not feel that you have time in class for occasional reports on these missionary friendships arrange to discuss them at some week-day class meetings.

HELPS FOR THE SUPERINTENDENT

By Glenn H. Asquith

The School at Worship

THEME. A Christian Retrospect.

PRELUDE. "Have Thine Own Way Lord."

CALL TO WORSHIP.

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." *—Ps. 107: 1-2.*

INVOCATION.

O Lord, as we gather in thy presence, it is with the sincere desire to worship thee. Give ear, we beseech thee, to our petitions and our songs of thanksgiving. Amen.

OPENING SENTENCE.

"But your eyes have seen all the great acts of the Lord which he did. Therefore, shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it." *—Deut. 11: 7-8.*

HYMN. "All the Way My Saviour Leads Me."

MOMENT OF SILENCE. The pianist or organist will continue to play softly the melody of the last hymn.

PRAYER.

Loving Father, may we see passing before us all the blessings of the past:

The blessing of life and its fulfillment;

The blessing of happy homes where dwell those we love;

The blessing of relief after pain;

The blessing of all melodies and harmonies in the world about us;

The blessing of work to do, and strength with which to do it;

The blessing of freedom in a world of enslaving evils;

The blessing of the faith we have in Christ unto our eternal salvation;

The blessing of the church and all its Christlike works.

For all these blessings, Father, we thank thee. Amen.

PRAYER RESPONSE. (Sing softly.) The Doxology.

CHOIR OR DOUBLE QUARTET. "Great and Marvelous.'

RESPONSIVE READING. Psalm 145.

LESSON FROM THE NEW TESTAMENT. (To be read by the Leader or by someone appointed by him.) 1 Pet. 1: 10-17.

HYMN. "For All the Saints." (Three stanzas only.)

THOUGHTS ON THE THEME.

In a planetarium the lights are dimmed little by little until the blackness is complete. Then the stars begin to appear in the great dome—one after another. They move in procession across the make-believe heavens. The lecturer explains, perhaps, that we are seeing the skies in retrospect—as they were in the hour of Caesar's greatness!

Just suppose that it were possible to view all the blessings and mighty works of God throughout the ages! There would be clearly visible the plan which God had in the events of history and in individual lives. Many things that were then considered to be misfortunes would be seen to have a rightful place among the good things of the past.

A spiritual planetarium is impossible, but there is nothing to prevent our appreciation of, and gratitude for, the things given to men of old. A quiet moment spent in contemplation will bring to us deep thoughts of the immeasurable goodness of God.

HYMN. "O for a Closer Walk with God."

"O for a closer walk with God,
A calm and heav'nly frame,
A light to shine upon the road
That leads me to the Lamb.

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?

"Return, O Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

—WILLIAM COWPER

BENEDICTION.

May the Lord Jesus, the One who is the same yesterday, today, and forever, keep you in the glorious line of his chosen followers; and may he add to you, day by day, the qualities that pertain to life eternal. In his own name, we pray. Amen.

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to Alaska

There's still time for you to come along on the finest vacation trip you ever imagined. With congenial fellow travelers, leave Chicago July 9 aboard the luxurious North Coast Limited. Enjoy sightseeing along the Red Lodge High Road, at Gates of the Mountains and in Olympic National Park. In Seattle on July 15, board The Alaska Line's flagship ALEUTIAN for a fascinating cruise along Alaska's Inside Passage and westward to Prince William Sound. Return from Seattle via California and the Utah National Parks. For full information and costs from your home town, fill out and mail the coupon. Of course, there is no obligation.

Mr. Stanley A. Gillet
Baptist Leader
17th and Chestnut Streets
Philadelphia, Pa.

Dear Mr. Gillet: Please send me complete details and round trip cost of the "Christian Fellowship Tour" to Alaska, from my home town.

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OF INTEREST TO BAPTISTS

■ The first religious revival meetings ever held in a Tulsa, Okla., hospital recently drew capacity crowds of patients, doctors, and nurses, at Hillcrest Memorial Hospital. Called "Spiritual Inventory Week," it will be held annually now under the guidance of pastors from these co-operating churches — Baptist, Lutheran, Methodist, and Disciples of Christ.

■ Governor Talmadge, of Georgia, has signed the bill that makes it a capital crime to handle a poisonous snake at a religious ceremony, provided the ceremony ends in a fatality.

This is aimed at the bizarre "rattlesnake religion" that has featured the headlines in the past few years. Determined to wipe it out, Georgia provides a penalty of one to twenty years in cases where no tragedy occurs.

■ Representatives of the Southern Baptist Home Mission Board have the income derived from a special trust fund, amounting to some $50,000, to spend on mission work, radio broadcasts, and school work in Cuba.

■ President Henry Merritt Wriston, of Brown University, has just published, through Harpers, *Prepare for Peace,* a book written in fifty-two days early this winter. He urges the establishment of a new government "Division of Peace" under the State Department, to study the problems and possibilities of peace as we now study the problems of war in our Army and Navy colleges.

■ "On to the Klondike," the famous cry of '97, and "California or Bust!" watchword of '49, are recalled to mind now as Christian Fellowship vacationists prepare for their great eight-thousand-mile tour this summer.

The 1941 Fellowship Party, however, seeks not gold but something better—the good time, the sociability, the pleasures, and benefits of travel. Realizing that this is "the trip of a lifetime," the journey has been mapped to include as much of the West as possible—with the attempt to provide good value with the limitations of time.

From St. Paul to the Pacific Coast the entire Northwest will be traversed via the Northern Pacific Railway. Southwestern Alaska fits into a twelve-day cruise after which the vacationers journey down the Pacific Coast through Washington, Oregon, and California, via the Southern Pacific. Then on the journey homeward there will be new scenes—Great Salt Lake and the Colorado Rockies. Approximately eight thousand scenic and stirring miles will be embraced in the journey.

■ The Maine House of Representatives recently threw out a bill that would have required school children to salute and pledge allegiance to the flag. Aimed straight at "Jehovah's Witnesses," one of the legislators said, "I think they (the Witnesses) are wrong, but if we take away their right we are doing an injustice to a group of people." It's a moot question, in spite of the Maine action. Is this a denial of *religious* liberty, or isn't it?

Anti-Witnesses call painful attention to the fact that, while denying the flag any support whatever, the Witnesses avail themselves even of the U. S. Supreme Court to get what they want.

■ The news weekly, *Time,* runs a rather caustic report on the recent National Christian Mission, doubting that results of the Mission warrant its time and energy. A gain of one-eighth of 1 per cent to the Protestant church membership is reported. Cleveland, Oklahoma City, Washington, and Houston liked the Mission. Syracuse, Denver, St. Louis, Little Rock, Louisville, Indianapolis, Minneapolis, Springfield (Ill.), Seattle, Portland, and Los Angeles were lukewarm in their praise of it. Kansas City said it failed completely. Baltimore, Oakland-San Francisco, Philadelphia, Pittsburgh, and Hartford were downright disappointed. Concluded *Time:* ". . . . few realistic churchmen could argue that such evangelism was an adequate answer to their problem of reaching America's 70,000,000 unreached."

We wish *Time* had more constructively given us the technique of an evangelism that *will* reach the seventy million. Is there any other than that used by the local minister, year in and year out?

■ Federal Council is issuing a peace handbook designed to aid in "clarifying the minds of our churches regarding the moral, political, and economic foundations of an enduring peace." Its title: *A Just and Durable Peace.*

■ Liquor sales continue to increase, although (according to 1940 figures now available) total consumption of alcoholic liquor fell off nearly twelve million gallons. Beer sales have fallen off and the drop has been offset only partially by a rise in hard liquor consumption and an upswing in wine usage. These figures mean a good deal to the liquor interests; what do they mean to the Christians who see in the alcohol industry a menace to health and abundant living? Is it of any interest to the average non-drinker that each person in the United States is credited with consuming 13.73 gallons of alcoholic beverages during the year 1940?

ROCKS and ROSES

Out of Our Mailbag

■ I have been receiving the BAPTIST LEADER for eighteen months. I believe it to be the best periodical of its type in the field for church workers.

Not only do I receive stimulation from the columns on the International Sunday School Lessons by Dr. Adams and Dr. Williams, but I find in each copy a wealth of material which I can use in my various classes of religious education here in the college.

May God bless each one who is making this magazine possible.

J. H. Koppenhaver,
Director of Personnel,
Hesston College,
Hesston, Kans.

■ I want you to know how greatly our workers appreciate that excellent magazine, BAPTIST LEADER, for two good reasons: it is positively and constructively Baptist in its viewpoint and emphasis; it is courageously and practically a leader.

Rev. Emil Kontz,
Lincoln Park Baptist Church,
Cincinnati, Ohio.

■ . . . . May I again take this opportunity to commend you for the fine articles now appearing in BAPTIST LEADER, and for the helpful and heartening information on Baptist Church School Advance? . . . .

Rev. Lorimer W. Crippen,
First Baptist Church,
Corning, N. Y.

The letters from Professor Koppenhaver, Pastors Kontz and Crippen are most encouraging to all those who are striving to make BAPTIST LEADER an even greater leadership paper.

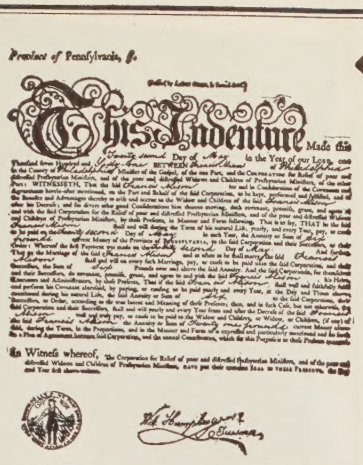
■ The copy of BAPTIST LEADER arrived this morning, and the story on Marion Anderson is very moving. It is a good piece of writing . . . .

Mrs. Curtis Bok,
Philadelphia, Pa.

■ Mrs. Gardner and I were so pleased to receive the April issue of BAPTIST LEADER . . . . which contained the very interesting article about Miss Marion Anderson, and which I am glad to place in our (Philadelphia) Award records . . . .

Clarence Gardner, Secretary,
Board of Trustees,
Philadelphia Award Comm.,
Philadelphia, Pa.

We appreciate these two letters from members of the Philadelphia Award Committee, which gave Miss Anderson their coveted prize of $10,000 the very day the April LEADER was mailed.



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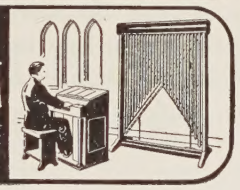

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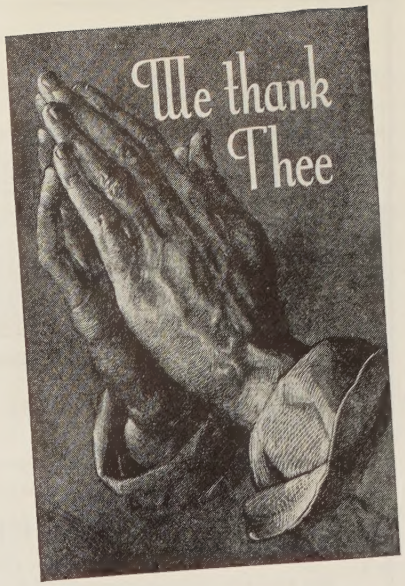

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B. L.—6-'41

OF INTEREST TO BAPTISTS

CONGRATULATIONS TO

St. James Church, Needles, Calif., on the completion of the work of reconditioning and beautifying their church building. According to the *Southern California Baptist News,* this is the only Baptist church between San Bernardino and Arizona, and the results of the reconditioning are most gratifying. May the visitors who come to admire your good looks stay to appreciate the great work you do!

First Baptist Church, Lynn, Mass., for 125 years of Christian ministry. Though the pastor has gone into active service as chaplain with the U. S. Army, the church carried out fitting anniversary programs with such prominent speakers as Drs. Joseph C. Robbins, Isaac Higginbotham, Addison B. Lorimer, and Victor Scalise.

Dr. W. D. Swaffield, pastor of the Winthrop Street Baptist Church in Taunton, Mass., for the completion of fifteen years in the pulpit there.

Rev. Clyde L. Wilson, of the Oxnard, Calif., Baptist Church, on his recent wedding. May this couple have many happy years together.

Second Baptist Church, Redlands, Calif., for its approaching fiftieth anniversary. Three of the charter members are still living and will join in the activities.

Students at the University of Redlands who are moving ahead successfully in their annual drive to support a faculty member at Judson College, University of Rangoon, in Burma. Dr. Russell Andrus, the faculty-member formerly so supported, recently reminded the students that they are "implanting Christianity in the minds of five hundred students in a college that houses one-fifth of the entire student body of the only university in Burma."

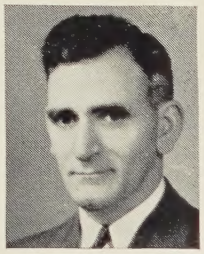
Rev. A. E. Clemens, of Trenton, Mo., who at eighty-three celebrates his fiftieth anniversary in the ministry.

Missionaries Howard and Mrs. Parry on the successful completion of their chapel-car work at Del Norte—South Fork, Colo. As the Parrys move into a new field of service, they leave behind them two new churches, free of debt and working hard.

Rev. John A. Ramsay, of Colorado, as he begins his new pastorate at First Church, Longmont. He leaves a successful ministry at Rocky Ford, Colo.

"AT YOUR SERVICE . . ."

ROBERT A. JARVIE
Philadelphia



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Children's Day...

...THEN WHAT ?

Children's Day, June 8
IS PUBLICATION SOCIETY DAY
Remember to take a special offering for the missionary and Christian education work.

DOES Children's Day mark the end or the beginning of an effective program in your church school? Summer can be made a productive period of planning and development in all phases of the work if you are equipped with the right materials. In this, your Publication Society can be helpful. We list some of the possibilities on this page. Complete Catalog will be mailed on request.

A Few Suggestions for a Rewarding Summer Quarter:

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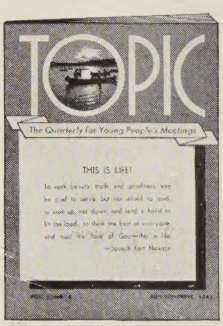
In this new quarter everyday experiences are given a religious interpretation as the children learn more about God and his purposes for them. Interesting plans are included for every type of situation in a large or small church, or in a city or rural group. The beautiful pictures, the leaflets, and Activity Materials for the children, and the Message to Parents, give leaders a wealth of assistance.

TOPIC for July-September



Every member of your Young People's organization needs a copy of this stimulating magazine. The topics for this quarter are especially timely and helpful: What's Wrong with Having Fun? E. O. Harbin; The Church—How It Survived the Dark Ages, Henry K. Rowe; Alcohol in Social Life, J. W. Brougher, Jr.; Baptists in Alaska, Alice W. Brimson—and many others; also excellent Alternate Topics. A battery of thought-provoking questions. Only 10 cents a copy, ten or more.

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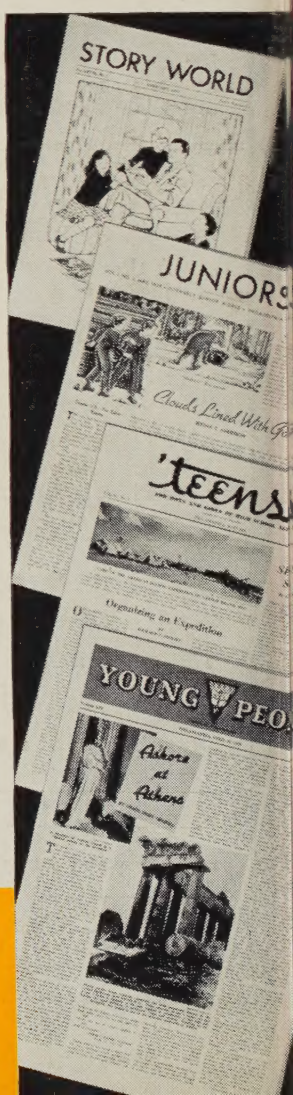

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